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# THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
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## DUTY

**T**O be misunderstood by those whom we love, is the cup of bitterness and the cross of life; it is the most cruel trial reserved for those who sacrifice themselves; it is what must have most often caused the heart of the Son of Man to sink, and if God could suffer 'tis the wound we give Him every day. He, too, He above all, is the One who is misunderstood, unappreciated, in the highest degree. Alas! alas! not to be weary, not to grow cold, to be patient, sympathetic, benevolent; to watch the birth of a flower and the opening of a heart, always to hope, as God does; always to love; behold, this is duty.—*Amiel.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Formerly the American Bible League

An Organization formed to promote a true knowledge of  
the Bible and consequent faith in its Divine Authority.

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## The Bible Champion---July, 1919

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**Important Instructions:** Correspondence—All mail intended for the Editor should be addressed to him at 24 East 125 St., New York, N. Y. All mail pertaining to business and all checks and money orders should be addressed to, and made payable to, Frank J. Boyer, Publisher, Reading, Pa.

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# The Bible League of North America

An Organization Formed to Promote a True Knowledge  
of the Bible and Consequent Faith in Its Divine Authority.

## ITS OBJECT AND PURPOSES



THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of *THE BIBLE CHAMPION*, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

**Part 1—The Old Book**—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

**Part 2** declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

## PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1:18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man*, "The works that I do, shall ye do, and greater works shall ye do." (John 14:12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8:20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8:11, 12.)

## "When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

## New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and



distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

### Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

### Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

## PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; as *poor*, yet *making many rich*." (2 Corinthians 6: 4-10.)



# THE BIBLE CHAMPION

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## The Arena

### Origin of the First Man; through Chance or by Jehovah --Which?

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.



IN a previous paper we offered to risk the argument against the theory of chance, and in support of fiat creation upon the wing of a bird or upon the eye or ear of a man. We began that challenge with the study of feathers, without which the wing would be destitute of beauty, and of no service to the bird in its flight.

Birds, as is well known, are the only creatures in the kingdom of life, that have feathers. They are carelessly plucked by the poultryman and thrown into the waste box without a thought of how wonderful they really are.

The quill feathers of the eagle, with their adjustments, lightness and strength; the feathers of some tropical birds, with their attractive coloring; the feathers of humming birds, with their flashing brilliancy that no artist can match, are, in each case, marvelous in their mechanism and beauty, as no one who studies them can fail to see.

But the wings of birds, in their construction, are of course far more a wonder than the feathers that adorn them. They are so shaped that the stroke downward, both lifts and propels the bird forward, while the stroke upward allows the air to flow off with scarcely any resistance. The wings of birds are so strong that they can lift an animal whose weight is a thousand times heavier than the air. And one of the most interesting studies of animal life is that of the eagle, sailing gracefully among the clouds in the sky and among the crags of the mountains. But scarcely less so is the flight of the migrating bird winging its way across water and land in search of its winter or summer retreat, or that of the humming bird flitting from flower to flower, or posing on its wings that seem motionless, but are vibrating with hundreds of strokes in a second.

And what is to be said of the bird completed, singing in woodlands and by the hedgerows, and of the hundreds of different families of birds that have remained essentially unchanged in all the years since man came on earth.

**A REQUEST**—With this issue we enclose bills for all subscriptions due. If you happen to receive one don't lay it aside because the amount is only \$1.50. We send out upwards of 1,000 of these bills; this means \$1,500.00 in the aggregate—enough to help or hinder us in our effort! Never thought of it in this way? Then may we have your remittance by return mail? Thanks!

Occasionally friends permit their subscription to continue several months after expiration and then ask us to discontinue! This is hardly fair! We could not for a moment feel justified to withhold several numbers; how can any one feel justified to accept several additional numbers unless he is willing to pay for them?

Mark this: **WE DO NOT WANT TO LOOSE A SINGLE SUBSCRIBER**; but if you must discontinue, at least remit for the additional numbers you accept!

Read our first editorial in this issue—and that "Confidenital" on next to last page—*Publisher*.



The analysis of the bird problem is of such scientific interest that we offer five brief propositions as to the origin of birds, their feathers, and wings.

1. They always have been as they now are, that is, they never had a beginning.
2. They created themselves.
3. They were evolved by natural processes from fishes, reptiles, or from some other creature lower down in the scale of living things.
4. Particles of matter, of which birds, their feathers, and wings, are composed, happened at a propitious moment to bunch up, and from that bunch, or in some other way, a bird with its power of propagation happened to be hatched, if that word may be used.
5. They were created by Jehovah, as is written in the Book of Genesis.

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth." (Genesis 1:21, 22.)

Now, what answer is to be given to these several propositions? On scientific grounds can it be other than the following:

1. Birds, their feathers, and wings, could not always have existed, for there was a time when no living organisms of any kind had a place on this earth.
2. They could not have hatched, or in any other way have produced themselves, because from nothing nothing can come.
3. They were not evolved from the lower orders of animal life by any recognized theory of evolution. For, if evolved, they must have come through variation from some non-winged animal. But according to the theory of evolution the first variation of that non-winged animal must have been an incipient wing, or stump of a wing, on some of the reptile or other families. That, however, could not have been the case, for such a stump would be an awkward and burdensome appendage, really a monstrosity in the reptile or any other non-winged creature; a thing that nature does not like to tolerate, and will not tolerate. Indeed, it was one of the fundamental teachings of evolutionists that nature's purpose is to stamp out all disadvantageous characteristics, and, clearly, the stump of a wing would be such as it would afford no advantage over a companion that had no stump. And more than this. Mr. Darwin's natural selection could not originate a wing; all it could do would be to cultivate a stump or a wing after it had been made. (*Origin of Species*). There remains, therefore, the alternative of the fortuitous coming together of the different materials that compose the feathers, the bones, and the flesh of birds, the result being the first male bird and his mate, or the creation of full fledged birds by Jehovah, as recorded in the Bible. In a word, chance or Jehovah created the bird family.

Without pressing this illustration further, we pass to another of nature's phenomena. It will be remembered that the writer expressed his willingness to risk that for which this paper is contending, upon a man's eye, or ear, as well as upon the feathers, and wings of a bird. There has been found, occasionally, an anatomist who has pointed out two or three imperfections (from his point of view) in the construction of the human eye. But for all that, the eye is an astonishing piece of mechanism. There are not fewer than four hundred and thirty-eight thousand optic nerve fibres, nor fewer than three million three hundred and sixty thousand retinal cones, all of which are nicely correlated. There are seven matched bones forming the eye socket, and six outer muscles, attached to the ball of the eye, and one of them is geared through a pulley. There are oil and water supplies with a tube for carrying off an over-supply; there are also an expanding and contracting pupil that adjusts itself automatically to the surrounding light. There is a marvellous network of nerves, three sets of which are quite different in the services rendered—those of vision, of sensation, and of motion, and one of these nerves is unlike any other in the entire human body, without which sight would be impossible. There are also contrivances for adjusting the focus to different distances, so that the eye is both a telescope and microscope, the same eye being able "to sight a star or thread a needle." There are other contrivances for the



correction of the spherical and chromatic aberration; there is also the mechanism of lid and lashes for the protection of the eye against what might otherwise be injurious to it. And all these different parts are perfectly co-adjusted for a specific purpose—that of reporting to the brain things from the outer world.

But the human eye, with these various contrivances, was the outcome of a chance concurrence and adjustment of the materials of which eyes are composed, or else it was formed by Jehovah and was formed by the energy of His word or by some kind of creative act.

Passing from the human eye to the ear, there is found a mechanism no less wonderful than that of the eye. It has minute cords, sounding-rods, and sounding-boards, with extremely sensitive and delicate membranes. It has, likewise, tubes of various shapes and sizes, both spiral and semi-circular, and has what are called hammer and anvil bones. In a word, the ear of man is composed of a multitude of parts, all adapted for the conveyance of sounds, or rather vibrations, to the brain, and is such a perfect piece of workmanship that scarcely any musical instrument can be named showing in its construction more advanced and delicate skill.

And what shall be said of the co-ordination of the different parts of the human body and of their adjustment to the numberless conditions of environment that make life possible, endurable, and for the larger part pleasurable. Man, "fearfully and wonderfully made;" man, the most momentuous incoming in the history of our planet—whom Mr. Darwin calls "the crown and glory of the universe."

But how came this king of things on the earth? Thomas Payne for a moment may be our teacher, and his followers, will of course give respectful and attentive hearing to his answer:

"No man made himself. No man's father made himself. No man's grandfather made himself. The inference is that someone made them: that some one is called God."

But we are anticipating and will cling for a while longer to our contention that the origin of the first man is either a product of chance, or of Jehovah, one or the other.

A claim lately has been made, however, that the feathers and wings of a bird, and the bird itself, and that the eye and ear of a man, and man himself, are not the product either of chance or of fiat creation, but of what is called "vital force." But whence and what is "vital force?" And who, or what created it? Nothing is gained in favor of materialism-naturalism by the installation of "vital force." For the law is absolute, supreme, and universal, that every effect must have a cause; it, therefore, makes no difference how far back one goes in the series, for finally there will be reached a causeless cause, whatever name it may bear.

The same may be said of the terms "created energy," "organized life," "the combined forces of the universe," and of "nature's forces."

Every one of these things, if they are things, must have a cause.

The late announcement by a Dartmouth College professor, made while in conversation with the writer, is this: "The combined forces of the universe are sufficient to account for the creation and maintenance of all existing phenomena." But whence those "combined forces" and who or what combined them?

In a recent book entitled *Social Heredity and Social Science*, by a Wesleyan University professor is this statement:

"It has become more and more evident with each decade that nature's forces are sufficient to account for all natural phenomena, and that these forces act according to definite methods which we call laws. As one after another of the previously mysterious phenomena have been thus brought within our comprehension it has been more and more certain that all of nature's phenomena will in time be explained by natural forces."

These opinions are American children, but of German parentage, whose ancestor was Mr. Darwin's theory of evolution. But these Dartmouth, Wesleyan, and other college professors, do not go back far enough; telescopes of longer range than those now in use are needed. Upon a moment's reflection only, it must be evident that what is represented by the terms "vital force," "creative energy,"



"organized life," "unconscious mechanics of evolution," Hartman's "Unconscious Absolute," Clifford's "Unconscious Intelligence," Professor Patton's "Combined Forces of the Universe," and Professor Rice's "Nature's Forces," cannot be estopped this side of the causeless cause, which is either chance or Jehovah.

We may, therefore, give a final dismissal to these terms just enumerated, that signify nothing so far as the origin of the first bird or man is concerned and call attention to an intermediary or secondary agency that has an obvious significance, and is a marvel in the biological watch-making machinery, if such form of statement may be allowed. This supreme biological wonder is called "germinal protoplasm," though "germinal bioplasm" is a better term.

In 1872 Lionel S. Beale, one of the leading biologists of the world, defined protoplasm (meaning bioplasm) as "living, forming, growing, self-producing matter, as distinguished from matter in every other state or condition." It is omnipresent in the world of living things, and was the first and will be the last of physical life on earth. A particle of this bioplasm is called a bioplast, which is essentially a living creature. When, therefore, the feather or wing of a bird is forming, or when an eye or ear of a man is taking shape, these bioplasts are the working force. They are very small. The edge of a razor is supposed to be one-thousandth of an inch in thickness, and yet five bioplasts can lie side by side across the edge of a razor without crowding one another. They are wonderful chemists. They take in hand non-living matter, and almost instantaneously, convert it into living matter, and it is in that way that things grow. Bioplasts never change their occupations, always conducting themselves upon the strictest principles of division of labor. Some, in the human body, build muscular tissue; others construct bone; others manufacture nerves; others, still, construct arteries and sinews. They constitute a wonderful community of artisans and artists. While each group is making parts of the human body, they are separately doing what is immeasurably beyond the skillful work done in any laboratory on earth. No scientist can do it, nor does he know how it is done. The chemist is in despair. He has been trying for fifty years and more, to convert dead matter into that which is living, but has utterly failed, and is well nigh thunderstruck when he sees how quickly and easily the bioplast can do it.

"There is neither hammer nor axe, nor any tool of iron heard in the house while building. When they begin a work one cannot tell what they are going to do, for seemingly with the same beginnings one community of bioplasts construct a lily, another an oak; here they make a gnat, there an eagle; here a mouse, there an elephant; and they do these things using materials that chemically are precisely alike. They form and mould the child until it is ready for its birth; on through babyhood, childhood, youth, and middle life, these indefatigable workers continue to build, painting the rose on the cheek, giving the glow to the eye, and fashioning every other feature of beauty. And when an accident happens to the body they are the bioplasts that begin at once the repairing."

In a word, it is the bioplast that gives life to dead matter; it is the bioplast that makes the wing of the bird and the eyes and the ears of all living things. The question, therefore, returns, What was it, or who was it, that invented and created the skillful bioplast that makes so many and such wonderful things, and in a coöperative capacity builds up the entire human body? The reply is, that if the bioplast is not the product of a go-lucky chance, then it must have been created by a wisdom that quite transcends the bounds of human belief, were not the thing itself a living and discoverable reality.

In Waltham, Massachusetts, there is a watch factory, having machines, that almost make a watch. Young boys and girls tend them. If, then, as no one can fail to see, it requires greater skill to invent and construct a watch making machine than it does to make a hand-made watch, what must be said of the skill called for to make a bioplast that constructs feathers, wings, eyes, and ears and every part of all living things, not needing even a boy or girl to attend it? So that the watch-making machines of materialism—naturalism—whatever terms are employed, only get materialists into deeper water where difficulties are so entangling and tantalizing that one can swim scarcely a stroke.



But the combined mechanics of materialism-naturalism that falls down in the presence of the bioplast encounters something else in the man's makeup that by long distances outreach anything yet brought into this discussion.

It is the contriving and creation of a human mind with its intuitions, its instincts, its perceptions, its power to call up past events, and its power to will and reason that transcend everything else in the universe, except God Himself, is a conclusion that will remain unassailed as long as the world stands, and yet the human mind, the soul, the spirit, the intellect, everything in fact pertaining to man that is not physical, came into being through a chance concurrence of atoms, a double throw of double sixes, or else by the command of an infinitely wise and almighty Jehovah. If the decision is in favor of Jehovah, the record is to that extent confirmed. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7.

This is the tenth of a series of articles on Prehistoric Peoples in Europe and America; their bearing upon the Theory of Evolution, by Dr. Townsend. The first appeared in the October issue; the eleventh will appear in the August issue.

## Historical Perspective and the Critics

BY HERBERT W. MAGOUN, PH.D.



SPACE has three dimensions. A surface has but one. And yet a photograph utilizes a surface to represent the effect of space together with its various contents. How is it done? By depicting on the paper the relative proportions of the different objects as they appear to the eye, or rather as they are reproduced on the plate within by the lens. What the lens does, then, is this. It so arranges everything within its field of vision as to preserve the relationships of the various objects, which they bear to one another. It prevents any distortion of those relationships as they appear to the eye of the observer.

For that reason it gives a true impression of the actual character and relative size of each of the several objects that may be involved. It is true that the lens always flattens a landscape; but a lens is not adjustable in the midst of the act of reproducing hills and mountains, while the eye is, and the latter is instantly adjusted as the focal distance alters. The lens is mechanical; the eye, automatic. The lens is therefore the more accurate of the two, in all probability, so far as representing space on a surface is concerned.

Artists follow, approximately, the law of the lens. They therefore maintain the relative sizes and shapes of the various objects which they paint or sketch, and they are thus enabled to reveal to the eye of another what they themselves have seen. If they did not observe, more or less accurately, the law of the lens, they would not be able to depict anything whatever in a way that is true to life. They could give some idea of it, to be sure; but, nevertheless, that idea would necessarily be an imperfect and distorted one. No man can eat his cake and keep it too.

Now, the law of the lens is the law of perspective. It is fixed and unalterable, though it does allow some slight possibilities in the way of variation after the manner of the eye. It must be observed with faithfulness, if the effect produced is to be a true representation of the original; for any departure from the law involves of necessity a corresponding departure from the facts as they appeared in the objects grouped together as a basis for the picture. This peculiarity is an inherent quality in matters of perspective, and it cannot be abrogated. Any artistic reproduction of an object or landscape or animal must conform to the law. It cannot be avoided, and we cannot hope to escape its consequences. We therefore obey its behests, unless we are willing to distort and misrepresent what we actually behold or—are too ignorant to obey them.

What the law of the lens is to photography, and what it is in the domain of the artist, that the delimitation of historical perspective is to historical facts. If a proper perspective is lacking, the word picture is not true. It cannot be



true. The images, so to speak, are distorted. They must be distorted, because they are out of focus, figuratively speaking. Moreover, no true presentation is possible, until the correct readjustment has been made. Historical perspective, therefore, is an exceedingly important, as well as a necessary, part of the equipment of any would-be historian or—critic.

It is self-evident that a near object cannot have the same treatment as a distant one in a picture, and it ought to be equally self-evident that modern methods cannot be a criterion to go by when antiquity is involved. Historical perspective must supply the needed modifications. To illustrate. If we go only fifty years into the past, electric cars disappear, the telephone is non-existent, and various other electrical devices now in common use have not even been dreamed of as yet by the people then living. A change is thus made inevitable in the interim. The men of fifty years ago could not dream of ways that are now fixed habits of our every day life. Their methods must accordingly have been different from ours to that extent.

If we expand our backward look to one hundred years, the ocean cables will follow the telephone, and so will all the telegraph wires, the American railroads, and various other things. Thus, fountain pens will be far in the future, steel pens that will work will have been barely invented by Mr. Joseph Gillott, lead will still be used in pencils instead of the graphite with which we are familiar, the sewing machine will not appear for some time, or until Elias Howe invents it in 1841, and the whole process of education will be limited by ignorance of an applied comparative method of study.

Evidently further changes must now be allowed for in the habits of the people. Some slight beginning has indeed been made in a method involving comparison; for Sir William Jones has been to India and has observed that certain Sanskrit words resemble Greek ones. He has now been dead for approximately twenty-five years—1794 is the exact date of the event—and men have begun to utilize his method in other fields. What that method really meant, can be seen from the fact that all modern knowledge in the broad sense may be said not to antedate the year 1840.

When we pass that boundary line in our backward look, everything becomes more or less elementary, as we now view educational matters; for Science, Philology, Political Economy, and Psychology are still in their infancy, History bulks small and is comparatively simple, Geography is child's play, and Medicine is almost a farce. Libraries there are; but card catalogs there are not. They are not yet needed and will not be for many a year to come.

Everything is slow and men are conservative—so conservative, in fact, that a successful steam-wagon, the precursor of the modern automobile, is compelled by the pressure of public opinion to discontinue its trips! That was in 1831. The machine had made four hundred successful journeys with passengers. It ran between Gloucester and Cheltenham, in England, and covered the nine miles in fifty-five minutes. To us such speed is ridiculously slow; but that made no difference to them—the thing went too fast, it frightened people, and they preferred not to take any such chances! What would they have thought of a modern high-powered automobile going at sixty miles an hour? Airplanes need hardly be mentioned. They would have been Satan's own device.

Look again—this time to the landing of the Pilgrims at Plymouth. Practical steam engines are now not yet one hundred years old. When they go, all that we now call machinery goes with them. Machinery, in fact, may be said to have had its beginnings in this same seventeenth century. Steam navigation may now be a dream, since a boat so propelled was exhibited in Barcelona in 1543; but it is no more than that, because Fulton's first voyage did not occur until 1807, and he was the first to invent a practical steamboat. Even the art of printing is but two hundred years old, and a linotype machine cannot yet be conceived of as a possibility. "The News Out of Holland," which may be called the first real newspaper, was originally issued in 1619, so that it is now only about one year old. From that to the modern newspaper is a far cry.

The days of Columbus find men with no machinery, no newspapers, no modern convenience,—even the cook stove as we know it is some three centuries



in the future as yet—and no free public schools. It remained for New England to furnish that idea to the world, although schools of a sort are very old. The word itself means "leisure time," and the use made of such time gave rise to the present meaning. Furthermore, dress is quite different from what we are accustomed to see. Trousers are still centuries distant, although Roman soldiers took to wearing breeches ages ago and supplemented them with leg bindings somewhat like our spiral puttees. They borrowed the idea from the Barbarians of the North.

Now, stop a moment and consider what sort of a life these people must have led. Rapid transit by land was a saddle horse. By sea it was a galley propelled by oars. Traveling was largely a matter of pedestrianism. Education in the modern sense did not exist. Schools there were in which learning was taught, but instruction was the rule, and that is not the way to cultivate initiative. It is more likely to stifle all originality. Education develops initiative, or it ought to do so if it does not. Initiative explains America, with all its peculiarities that astonish Europeans.

In such an age conservatism would naturally be rampant. It was. Columbus found that out. A woman—the sex is said, however, to be naturally more conservative than males—listened to him and believed. All honor to her faith and courage. She made Uncle Sam a possibility.

Conservatism was necessarily a part of the situation. That fact cannot be ignored. Here is its dictum: What has been, must continue to be; and what one is taught, must be followed with due rigidity. Self-consciousness did not and could not interfere with that order of things until centuries afterward—not, in fact, until centuries after King John was compelled to sign *Magna Charta*.

That happened in 1215; but self-consciousness had not yet appreciably influenced conditions among men. It remained for our day to see that sort of thing take place to any great extent. Anglo-Saxon peoples developed it first. Semites still lack it in a surprising degree. They are developing it, however, with great rapidity in the United States and sometimes with disastrous results. That explains the seventy-five per cent. of Jews from New York's East Side in the Bolshevik moment in Russia. They have become self-conscious and—renegade. The lack of self-consciousness explains the supposedly thick skins of others. Race-consciousness is there, and it is powerful. Self-consciousness is almost nil. Unless self-control develops with it, it will beget trouble unceasing.

But, to return to the point under discussion, the most important thing to be considered is evidently the mental pabulum of the people. What was it? Local gossip, mostly! Books were rare and decidedly expensive. Printing was hardly out of its swaddling clothes. The day of manuscripts was not yet over. Try to imagine what that means. Men must think of something. Our mental machinery simply will not stop. It must have something to work upon.

What did they have to think about? Next to nothing, comparatively speaking, as we view such matters. Is it, then, to be wondered at that they held so tenaciously in memory whatever they read? Suppose that you had only ten per cent. of your present knowledge available. Would you be likely to forget as easily as you now do? Suppose that you could get a book only about once in a year or two. Suppose also that you would never be likely to see it again. Is it probable that your reading would be hasty or careless?

When you have grasped the meaning of these facts, ask yourself whether any sane man can suppose that the people of that day could do things as we do them now. Did they have the facilities? Did they have the inclination? Did they have the ability? Did they even have the chance to know how? Could they, for instance, by any possibility, produce the thing that we now call "parasitic literature"? Possibly you do not know what that is. I will tell you.

It is composed of the best material from standard works in a large library, which are collected with the help of a card catalog and then made to furnish leading ideas. These ideas are next carefully collated by the investigator in notes of some sort for future reference; and a book is the ultimate result, the language being varied sufficiently to obscure the sources from which most of the ideas were taken. The finished product is necessarily parasitic, because it contains next to nothing that is original. The whole is really a literary hash delicately seasoned.



What, then, you ask me is the meaning of the extensive quotations found in so many ancient works? Are they not proof that these men did work in the same way as we moderns do? No; they are merely proof that the men of that day remembered what they read and remembered it practically *verbatim*, so that they were able to use it when occasion required. Evidence of that fact is abundant for all who have eyes to see. The slight verbal inaccuracies found in all such quotations are due to the habit of quoting from memory, and that is the way in which they are to be explained. Such is still the habit of the East.

The fact that you cannot do that sort of thing yourself proves nothing whatever as to their abilities in that line, and it proves nothing as to what you might have been able to do if you had lived in those times with their peculiar environment and limitations. The chances are that you would have been able to do exactly the same thing and do it with such ease that it would have seemed as natural to you as it now seems to most blind students in educational institutions conducted for their benefit. All their student life is arranged on a basis of that sort, and when Senator Gore amazed the Senate by quoting statistics at great length he did only what he had long been accustomed to do as a student—he remembered.

Blind students are trained after the oriental fashion. They hear a thing but once. That suffices, as a rule. They know it. Be it noted, however, that now there is much more to remember than was possible in those days of limited knowledge. Modern Science and all other branches of modern learning make what they possessed and had to learn look like mere play in comparison. It is only necessary to remember the wealth of modern detail to be convinced concerning this point of the discussion.

Similar verbal memories are even now less rare than many suppose. I have known quite intimately three people who possessed just such memories. Their difficulty was, not to remember the words but to forget them! They simply had to remember the thoughts clothed in their original garb, and it was extremely difficult for them to reproduce the ideas in any other form. One such person made a rather poor showing in a college class with me because of the inability to restate things in other than the original words of the text. Verbal memories act in that way. It is the line of least resistance.

Keeping these things in mind, let us go on. Are you aware that the teaching in our missionary colleges is handicapped by memories of that type? Armenians who have studied English but a year will come back the day after a lecture has been heard in that tongue and will then reproduce it in the classroom almost *verbatim*. To break up the habit is the bane of the teacher's life. The process is painful for all concerned.

Are you also aware that in Syria even today no one will read a book if he can find a living witness from whom he can get the desired information? That is what educated Syrians in this country tell us, and they do so when trying to help us to understand their point of view. They say that we have no conception of the importance of the personal element in a Syrian's life and methods. With these digressions disposed of, let us now take another backward step.

From the days of Columbus to those of our Lord is a long stride, and it is to be supposed that the intervening centuries saw some progress even if it was slight. At the end of the first century, when Trajan reigned, Confucius had been dead nearly six hundred years; but he had restored the sacred Classics, and the *literati* of China have been committing them to memory during all these centuries. The process is not yet ended, although it is rapidly passing away. In former days it constituted the sum and substance of Chinese learning.

In India a similar practice still prevails. It is very old. In our Lord's day they had the four Vedas, the accompanying books of ritual, the Vedānta, certain law books and commentaries, the grammar of Pāṇini and kindred texts, and also two great epics, a book of fables, and various other tales made up of folk-lore. All of these were taught by specialists and thus handed down by memory. To prevent alteration in their wording they had been committed to writing; but no *guru* could teach from a book or a manuscript. He must know his text and do so to perfection. The bulk was great, the *Mahābhārata* alone being nearly eight



times as long as the Iliad and Odyssey combined; but that poem, long as it is, is still recited by Hindu bards from memory, although it requires from three to six months to complete the task. They do things differently there.

Conditions in other parts of the world were largely similar. Greece had its literature, and Rome had patterned its literary activities after Greek models. Alexandria in Egypt was a celebrated center of learning. The Greek New Testament was available all over the Levant. The history written by Josephus, which was also in Greek, was likewise to be had. Nevertheless, the mental horizon of all, not excepting the learned, was a narrow one. Each people had its own literature and knew little else, as a rule, although Rome and Alexandria were exceptions. Greece had its Euclid; but Algebra was yet to come from India through the Arabs to the western world. It was only an elementary Algebra at that; for cubic quotations were not to be solved for some centuries yet, while a practical table of logarithms was still over fifteen centuries in the future.

This means that, on the average, the men of that day had approximately twenty brain cells to our one available for grasping and holding what they heard or read. They simply had to hold it to keep their minds busy, and they did so essentially *verbatim*. Under like conditions people do the same sort of thing even now, in back districts, among themselves, as I have myself discovered in New England. It is a normal process in an environment of that kind.

If you have wondered how it is possible for persons who can neither read nor write to speak six or seven languages, wonder no more. You now have the solution of the riddle. You can also understand why it is that illiterates with an aptitude for counting can turn their brains into ledgers and carry various credit accounts for weeks or even months in their heads with never a mistake. That they do it is well known. More than one savant has been amazed by them, when he happened to make a mistake himself in the reckoning.

So long as men possess this faculty, even if they are able to do so, they will not write until or unless a permanent record is required. Such men cannot understand our bondage to a notebook. Remembering is so much easier—for them! They wonder what the need is of bothering with books or notes. What is it, in fact, under those conditions? Would you do so if it was not necessary?

Now, think a moment. Would such persons be likely to, could they, in fact, do what we do today in the way of producing "parasitic literature"? Is it even reasonable to suppose that they could? Whatever material was stored in their minds could be drawn on for quotations, and it certainly would be; but the sort of reshaping that we now do, must assuredly have been beyond their ken. Experience, motive, ability, opportunity, proper materials,—all were lacking, or decidedly meager in Trajan's day, as a little thought must make evident. The conditions are fairly well known, and they unquestionably prevailed everywhere, in spite of a few apparent exceptions. Can you escape the conclusion thus implied?

If you cannot, then the Quelle (Source) theory regarding the Synoptic Gospels inevitably becomes pure nonsense. That theory makes at least two of the three into "parasitic literature" and nothing else. Such literature, however, is clearly impossible for so early an age, since there is not yet an environment suitable for its production and not the slightest need of it. Historical perspective makes that point plain enough. Does that consideration make it so much the worse for historical perspective?

How would it be with geometrical (artistic) perspective under similar conditions? Is one less binding than the other? Is it even thinkable that men of Trajan's day could work as a modern scholar does? Has the world stood still during all these centuries? Where is your boasted evolution? Is it real or pseudo-scholarship that teaches a Quelle theory? The world has either advanced or it has not. If they followed our methods, it has come pretty close to standing still. Did they, as a matter of fact? Could they do so.

It is true that a great library existed at Alexandria in Egypt. It furnished a means for obtaining desired texts; but it functioned somewhat as a modern publishing house does, in that it was a center from which books emanated by the multiplication of copies. That was its primary object. It obtained and kept on hand authoritative texts for the use of scholars who wished to copy and retain a text



for future use. They could either make such copies themselves or hire them made. Their object was to possess the text as an authority.

Not all had that in view. Many doubtless read and learned what they read, and did not go to the trouble or expense of obtaining a duplicate. They did not consult the book again but quoted from memory. That sufficed. A friend of mine knew two-thirds of the Hebrew Bible by heart at the age of sixteen, and he had it all so that it was instantly available. Another friend knew six books of Homer in a similar way. Orthodox Jews in Europe still follow these ancient methods as a matter of course and think nothing of it.

There are earlier libraries than the one at Alexandria; but they functioned in a somewhat similar way. Memory, however, probably played a larger part in such libraries; for the books were clay tablets, as excavations abundantly indicate. A treatise on a clay tablet is a small affair, amounting to little more than a general outline. Reading such tablets once was doubtless sufficient for men with memories like theirs. They would hardly need to copy them. Such libraries, then, only add to the probability that reading meant learning the text itself, not absorbing its ideas after the modern fashion. They had no conception of that way of doing things, so far as the evidence now shows. It is wholly modern and western. To postulate it of them is to be guilty of an anachronism of the rankest sort, no matter who or what he may be who does it.

If we now go on with our quest and hark back to the days of Ezra, what are we to expect? Will he be more like us than these others or less so? Will he know how to make "parasitic literature"? If he will not, and others like him will not, then higher criticism becomes a myth and a delusion. It can be nothing less than that, inasmuch as it is clearly an impossibility on its very face. What other alternative have you to suggest?

Think a little further. The people of Ezra's day could not understand Hebrew. They spoke Aramaic. That point is sufficiently well established. Now, if Ezra or any one else of his times did make the "parasitic literature" in which the higher critics delight and which they so fluently describe, will you explain how he came to write it in Hebrew—the suggestion that it was to make it sacred is too childish to accept in view of other considerations—and thus force himself or others to furnish almost immediately thereafter an official translation in Aramaic for the benefit of the people. Was he as subtle as that? Did he lack occupation with the hostile Samaritans and other enemies about him? Is the book itself such a work as a forger would produce?

Retrace your steps to the days of Matthew and consider another thing. Is it likely that a man with a highly trained mind like his would need to consult a second-hand account like Mark's, which was based on the reports of uneducated Peter? Is it reasonable to suppose that he would prefer what Mark remembered of what Peter had said, to what he himself remembered from first-hand contact with the events themselves in their entirety? There is good authority for such an origin for Mark's Gospel. It can hardly be seriously questioned except for an ulterior purpose.

Why not suppose that Matthew had an ordinary memory—for those days—and that he did a little recalling on his own account? Is that too simple for a scholar to accept? Matthew must have been bilingual to hold the office that he did. He could not do the business otherwise. Moreover, there is no longer any reason for supposing that he could not have written his Gospel in Greek, as we now have it. Finally, Luke still had the living witnesses to go to, and to all appearance he was in or near Jerusalem for about two years while Paul was in custody. Did he avoid the witnesses and depend on Mark's effort?

When these things are all viewed in their proper light, with a due regard for difference of environment, limitations of an early day, possible opportunities, race characteristics, necessary methods, native habits, natural preferences, and the various other elements usually ignored by higher critics, the actual distortion of the objects depicted in most of their work becomes so conspicuous that one can but wonder how they are able to look at the picture themselves without discovering how untrue it is to the reality. Does it satisfy your ideas of an accurate likeness?



## Idle Words

BY WILLIAM H. BATES, D.D.



AS a raconteur the late Bishop Gilbert Haven of the Methodist Episcopal Church had few equals and possibly no superiors. He had an immense fund of stories, and his wit, humor, repartee, never failed to enliven whatever social circle he might be in. He could make, as Goldsmith says, a

"Rare compound of oddity, frolic, and fun,  
And relish a joke and rejoice in a pun."

Indeed, it was his delight in hours of vacation-relaxation, to keep brethren in a roar. This was, of course, in addition—a side line, so to speak—to his distinguished work as a magnificent preacher of the Gospel.

On the verandah of the Clifton Springs sanitarium he was once essaying this office, when a good brother, whose facial elongation and solemn phiz bespoke at least a little of acidity in his goodness, said with a condemnatory air: "Bishop Haven, what do you think our Lord meant when He said that every idle word that men speak, they shall give account thereof in the day of judgment?" "Oh, said the Bishop, with a wave of the hand as though the exegesis were too easy to call for interrogation, "He meant that you should not get off poor jokes."

While neither accepting nor rejecting the brilliant bishop's exegesis, still there is enough in the solemn brother's remonstrant query to call for serious consideration. There are not a few who live on the sunny side of the street, cheerful of disposition, perpetrators of pleasantries, loving a laugh, who nevertheless have very tender consciences and do not want to transgress the delimitations that mark the boundary of the realm of what is right. Justified relief here would be welcome to them. What would sane exegesis of Scripture rather than common sentiment (possibly errant) say? Let studious care and intelligent discrimination be employed.

What is the "idle word" of which account is to be given in the day of judgment?

The stress of the difficulty is upon the term *idle*.

It may be helpful to Bible students generally if we say there are two ways of getting at the meaning of words: sometimes one way, sometimes the other, is sufficient, sometimes both are necessary. One way is by studying their etymology, *i. e.*, their derivation, variations, and modifications. The other is by studying their use: this is what grammarians and rhetoricians call their *usus loquendi*. Etymologically, words, for the most part, have at bottom a single meaning: this is called their primary meaning. But poor, indeed, would that language be whose words conveyed but one meaning, without shade or variation. The necessities of thought compel the use of words with more than one signification. These added significations are called secondary meanings. There is another twofold classification of the signification of words: the literal, and the figurative. These may be coincident with the primary and secondary meanings.

It may help our quest if we have a preliminary consideration of the English term *word*. In the New Testament it translates two different Greek terms—*logos* and *reema*. *Logos* is the term used in John 1:1. "In the beginning was the Word." It appears in the New Testament, if our count be correct, 328 times, and our English translators have seen fit to render it by 28 different English expressions: word, utterance, treatise, tidings, saying, rumor, reason, etc., etc. The other term, *reema*, in the idle-word text (Matt. 12:36), is used 68 times, and is translated 3 times thing, 9 times saying, and 56 times word.

And we should note that the office of words is to convey ideas. The idea may be one thing according to dictionary definition, or it may be something altogether different, according to *usus loquendi*. Take the jocose phrase, "He didn't do a thing to him," the lexical meaning yielding one thing, but the idea conveyed and understood being just the opposite.



Now the term idle. It is the translation of the Greek term *argos*, used in the New Testament 8 times, translated *barren* once, 2 Peter 1:8, "neither be barren nor unfruitful"; *slow* once, Titus 1:12, "evil beasts, slow bellies" (better lazy gormandizers, or, as the Revision has it, "idle gluttons"); six times *idle*, Matt. 12:36; 20:3, 6 (twice); 1 Tim. 5:13 (twice).

*Argos* is a compound-derivative term, made up from a privative, which signifies without, destitute of, wanting, and *ergon*, which simply means "work." Accordingly, it means without work. This would be its primary meaning, and it is easy to see how it came to be translated "idle." A person who is without work is an idle person. A word that does not do anything, that conveys no meaning, is an idle word. But the necessities of speech may likely compel the use of the term with added significations. One of my classical lexicons gives eight definitions: idle, inactive, lazy, indolent, unprofitable, unwrought, untilled, uncultivated.

Enough has been learned thus far, no doubt, to make our readers dissatisfied with the rendering "idle." We shall need to do a little independent work on our own account.

We have seen what is the etymological, the primary, meaning of the term, viz., without work. If we would know precisely what it means in a secondary sense when used by an author, we need carefully to examine the passage in which it occurs to see what his intent was, what the necessities of his thought require. To insist that a word shall have its primary meaning, or indeed, any one given meaning, everywhere it is used, would be folly.

For instance, reading Blackstone I found (I.60) that away back in the time of Edward III, in the fourteenth century, a statute was passed forbidding English subjects to purchase provisions in Rome. Of course, everybody knows that provisions are victuals: grain, meat, vegetables, and the like. Yet one who should give this meaning to the word in the statute, would be very far out of the way. What was the object of the law? This: to repress the usurpations of the Papacy. Nominations to ecclesiastical positions by the pope of Rome were called "provisions," and ecclesiastics were forbidden by law to purchase them. Hence it is plain that the statute did not intend victuals, but only ecclesiastical preferments.

To understand just what is the content of the term *argos*, "idle," we shall need to study the passage in which it occurs.

In Matt. xi. Israel rejects the King, Jesus the Messiah. In chapter xii the King rejects Israel. They had said that He was in league with Satan,—Beelzebub the prince of the devils (12:24). What a sin against Him, the Son of God! Yet such a sin might be forgiven. But there was a sin which shall not be forgiven, and against *that* He warns them, and indeed warns all men—the sin against the Holy Ghost. Let us have the passage (Matt. 12:31-37).

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy (this word is transferred bodily from the Greek, *blasphemía*, and means hurtful, slanderous, abusive, reviling speech) against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every *argon reema* that men shall speak, they shall give account thereof in the day of judgment. For by thy words (*i. e.* thy good words) thou shalt be justified, and by thy words (*i. e.* thy evil words) thou shalt be condemned."

What, then, is the *argon* word that is to be obnoxious to judgment? Why, of course, the *evil* word. Not the word that doesn't do anything, not the idle non-working word, but the word that does do something, which something is *evil*. Manifestly the necessities of thought require just this interpretation.



There is a fact which amply confirms this conclusion to which our study brings us, viz., the Greek word *poneeros*, which in the Lord's Prayer is translated "evil," is, in some of the small letter manuscripts, substituted for *argos* in Matt. xii:36, "Evil," then, it must be.

Now we may turn to the commentaries. Lange defines the so-called idle word to be the word that is "morally useless, and at the same time hurtful." Barnes (ad. loc., p. 149), thus comments: "*Idle Word*." This literally means a vain, thoughtless, useless word, that accomplishes no good. Here it means, evidently, *wicked*, and injurious, false and malicious; for *such* were the words which they (the Jews) had spoken.

The reprobation aimed at in this term is, as we thus see, against evil, injurious, hurtful speech; whereas the solemn brother, and the rest of us who have not known any better, have used it mainly in condemnation of the pleasantries, the wit, the banter, in a word the *small talk* of social converse. Wherein such talk is evil, injurious, hurtful, certainly it is to be condemned, but when it is morally clean it really is just the opposite.

The machinery that isn't oiled, creaks and groans and wears itself out with its own friction. The pleasantries of speech do much to lubricate the machinery of social life and make the wheels of daily intercourse move the more easily. They are not "idle," but blessedly workful.

The graveyard face, the voice from the tombs, casting their baleful blight over the cheer of life—avaunt! If there is any one that should be sunny-faced, light-hearted, joyful-tongued, it is the Christian. It is almost proverbial that the jolliest class of men, when they are together, is ministers. And surely they are not the worst of men, nor least mindful of what is due to God and to their kind. Geniality, cheeriness is winning; where these are wanting there is repulsion.

Wit, humor, fun—these are the condiments, the salt, pepper, mustard, of converse. But as one would not make his diet of articles of seasoning, so one should not have his conversation thus constituted. And it would be poor diet that had no seasoning in it.

What some very good people—perhaps a little too conscientious, possibly a little too sanctimonious—have been wont to account "idle words," have been work words instead, words that have wrought good, helpful, strengthening up-building. Such let all our words be, whether gay or grave, lively or severe.

## The God-Man--Man made\*

BY THE EDITOR.

Genesis records that "God created Man in His own image." This must be an error. "Man created God in his own imagination." A great preacher, speaking of a noted divine, said: "When he thinks, he believes God is speaking." We have found that divine's second cousin, or half-brother, a close relation, sure. God speaks through him and we are privileged to learn the later revelation relating to the "Making-of God-in the Flesh." *The Reformed Church Review*, January, 1919, contains the tale of The God-Making, in "The Gospel of Jesus."\*

The writer is a trifle careless in his use of quotation marks. We are not sure as to when he is quoting or *making it up* himself. It matters little, however, they are all *God-Makers*. The author begins with the startling question: "Is the Gospel of Jesus Preached in the Christian Churches?" He unhesitatingly answers, "No!" All we need, to be able to answer in the same manner, is to be "intelligently familiar with the facts of the Ministry of Jesus." He relieves our anxiety by reminding us that "Modern Scholarship has the task to reach down through the mass of dogma and creed formulated through the ages, and bring to light again the Gospel of Jesus in all its beautiful and saving simplicity."

That we may be assured about the results of this "reaching down," he tells us who the *reachers* are, who have come to his aid. They are Shailer Matthews,

\*William F. Kosman.



Rauschenbusch, M'Giffert, Pfeiderer, and The Modern Man, who is, probably, the author himself.

*Matthews* declares that "as Jesus grew in spirit and mind, as His own vision widened, He seriously modified, corrected, and spiritualized the popular conception of the Gospel, investing it with such spiritual radiance that it became a new revelation. It was to be not simply a future hope, but a present reality. Not national and ethnic, but personal and social."

If it had been that Jesus had not grown in spirit and mind, etc., and the world had been left to the Story of the Gospel as written by the Apostles under the Inspiration of the Holy Spirit, we would not have been left in doubt and uncertainty. *Matthews*, who made this discovery, would have been able to supply the missing knowledge and tell us just what Jesus would have done and said, *had He grown up*.

*Rauschenbusch* reveals that "the kingdom of life, because of its very nature, flows out from the individual toward his fellows, claiming them as his brothers, children of the same Father." Without doubt our informant of the Hun name, had he been one of the twelve could and would have given Jesus a few pointers concerning "the brotherhood of man," and "the fatherhood of God." The Gospel is strangely lacking in suggestive and helpful teaching concerning those two themes.

*Matthews* reminds us that as we "pass from Jesus to the Apostles, from the synoptics to John and Paul, we become conscious of a change of atmosphere. That which was secondary in the preaching of Jesus, now becomes prominent. The Messianic claims of Jesus are put to the forefront and magnified out of all proportion to the importance Jesus Himself attached to them." What a misfortune that Jesus was mistaken in saying: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). How unfortunate that poor Paul was left so darkened in mind and spirit that in his prayer which closed his Epistle to the Romans, he imagined that there was no difference between his preaching of the Gospel and the preaching of Jesus. Read Romans 16:24-27, and then discard Paul for *Matthews*, if you want the illumination of Modern (Hun) Scholarship, in preference to the truth of the Revealed Word. Imagine that this is the teaching of the late Head of The Federation of the Churches of Christ in America. Either he has had recent light, or the Church was betrayed when he misrepresented her for four years.

*M'Giffert* points out that apologetics had become the imperative need of the hour—not simply the proclamation of the Gospel, but the defence of it and of Jesus Himself, the preacher of it. They conceived their first duty to be to prove that Jesus was the promised Messiah of the Jewish messianic hope, the resurrection being the supreme proof in support of their argument. Thus the emphasis was transferred from the Gospel itself to the evidences of its truth, from the message to the form in which it came, from the preaching of the "good news" of the kingdom and the kingdom-life to the proclamation of the messiahship of Jesus. His birth, His resurrection are now miraculous events that prove Him a divine Being. He becomes now not the "servant of God," as in the messianic concept, but the "Son of God." Not the message, but the messenger; not the work but the person, not the gospel of Jesus, but the gospel about Jesus is preached.

The world will have endless regret to learn that The Comforter whom Jesus promised would bring to the disciples' remembrance what Jesus had taught them, failed,—*pardon the lie!* Our regret should be that men of professed discipleship to our Lord, should degrade themselves by attempting to deceive those who do not know. They certainly can influence no others.

*Pfeiderer* (Hun) points out that "the Jesus of history, is theologized into the Christianity of Paul." Around this Divine Being Paul weaves his great drama. (Phil. 2.) That this involved drama is far removed from the simple Gospel of Jesus is very evident. Some scholars are so conscious of this difference that Paul seems to them the fountain head of Christianity and not Jesus. Jesus they say, gave us the Gospel, but Paul gave us a new religion—Christianity.



*Matthews* points out that "Paul was but correlating religion with his own experience, and adjusting the message of Jesus to the needs of his age, as the exigencies of its thought demanded."

Had any one in any of Paul's churches, dared intimate he was a time-server, "adjusting his gospel" to the needs of the age or anything else, we would have had another Epistle fiercer than any other. An "interpretation" of truth that finds it necessary to slander Paul after this fashion is well entitled Hun.

With Paul as the point of departure, the process of deifying the person of Jesus, and making the simple message of "good news" an involved theology continued with unabated vigor. The dogmatizers—the Greek with his love of metaphysics, and the Roman with his passion for system—added to the structure reared by Paul. The remarkable phenomenon of history is that Augustine's Imperialistic Deity has sat upon the throne of Christian Theology from that time to this.

The Modern Man now has his inning. He declares unhesitatingly his preference to go back to Jesus—or rather, to bring Jesus back to him. He distinguishes between the original form and content of the Gospel as preached by Jesus and as it has been colored by each age and reaches through the latter to the former. It is the Gospel of Jesus in its original simplicity that meets his needs and satisfied the longing of his heart. He would open the pages of the historic record anew and allow Jesus of Nazareth, stripped of all the ecclesiastical and theological garb and contrivances with which the centuries have clothed him, to step forth in the beauty and power of his perfect humanity and speak directly to this age his glorious "good news" of the coming kingdom of God on earth.

The language which Jesus speaks is a language the modern man can understand. His are the ideals that strike a responsive chord in his socially-awakening consciousness. His is a program he can pray for, work for, and die for. What a pity Paul could not speak a few words. We wonder if he would not substitute *l* for *d* and characterize this hodge podge theology as something not to *die* for but to *lie* for.

What a satire all this farrago is, on Jesus' prayer thanking the Father "because thou hast hid these things from the wise and prudent and revealed them unto babes." We have come to the new and better light through the revelations to *Matthews*, *Rauschenbusch*, *M'Giffert*, *Pfleiderer*, and the Modern Man. We must discard the Apostles all, the Synoptic Gospels, the Teachings of Paul, to discover the real and only Jesus. When we have traveled that road to the end we find ourselves rounded up in the Hun Camp, feeding on the rotten bread of German Rationalism and living in the darkness of the world without God and Hope.

In a quaint little Book of Stories of the Common Hindu Man we found this one. A man going along the highway discovered a tiny stone, seemingly a perfect reproduction in miniature of the great Stone of the Temple. He shouted, "A god! a god!" Joyfully picking it up he hurried home and placed it upon a little shelf in his hut and said his prayers to his new god. One day a rat carried the god away. The man then worshipped the rat. A cat killed the rat, then the man worshipped the cat. A dog killed the cat, then the man worshipped the dog. His wife, tiring of the thieving cur, took a club and gave him a good beating and drove him away. The man then worshipped his wife. They had an argument one day and the man gave the woman a beating and drove her away. He then proclaimed, "I am the biggest god of all," and worshipped himself.

He knelt by the side of the man who declares, "God speaks when I think." The man who casts into the discard the total of revelation when it fails to jibe with his imaginings, might sit at the feet of the Hindu with real profit.

We borrow from the *Friends' Witness* a capital illustration.

A good many years ago a young married couple in the island of Madagascar were going to set up house. As no home was thought to be complete without a household god they asked a maker of idols to supply them with one. It was to be ready on a certain day; so, dressed in their best lambas, they went to receive it. It was not made. But the idol maker promised that it should be ready by the evening, and asked them to wait in his house. He went to the forest, and brought home the branch of a tree, and set to work to carve the idol, while the young man and his wife sat and watched and chatted with him, and perhaps made a number of suggestions as to what sort of an idol they would like. In the evening

he asked his visitors to take their meal of rice with him. They watched him brush the chips of wood, left from making the idol, into the fireplace, and add the small branches of the bough and then light the fire to boil the rice. When the meal was over, they paid about two dollars for their new god and returned home well content.

Shortly afterwards, a young Christian calling at their house was led to read to the wife that part of the forty-fourth chapter of Isaiah, which describes the making of an idol. With part he roasteth roast, maketh a fire, warmeth himself, and the residue thereof he maketh a god.

The woman was astonished at the exact description of what she herself had witnessed. She felt that must indeed be a true Book, she gave up her idol and in time became a follower of the Saviour, and in that humble home the daily worship of the true God took the place of idol-worship.

Read Isaiah 44:9-20.

## Moral Aspect of Kultur

BY HORACE C. STANTON, D.D.



HE Huns looted everything that could possibly be used or carried away. The aged owners, men and women, were kicked to death, while the Prussian thieves ransacked their homes. This robbing and plundering was done by men of every rank, from the private to the German prince. Everything that could not be carried they wanted to ruin if they could. In the houses, the glasses and the mirrors. They hammered to pieces the crockery, pictures, furniture, everything that could be smashed. Out-doors they hacked the spokes out of the wagon wheels, burned the agricultural implements in a heap. They cut down the fruit trees, and blew up the walls. They poisoned all the wells with arsenic or creosote soda, or polluted them with excrement. Kultur! "Gott mit uns."

The object was absolute and unqualified destruction of everything which could be useful to human life. It was not from military necessity at all. The ruffians destroyed simply to indulge their vicious and fiendish instincts. And the object of their vandalism was to transform the prosperous town and its environs into an empire of death.

How did Kultur regard the rights of the person? It captured Servian girls by the hundreds, sold them to the Turks for their harems. Its soldiers respected the purity of no woman, girl, wife, nun or grandmother. They ravished maidens by military order. Groups and files of them outraged one helpless victim. Shot down the brother or father who attempted to defend the honor of his sister or his child. Then perhaps they murdered her. There come to us reports, declared to rest on personal observation, of women tethered in underground chambers, so they could not escape from either officers or men. "Gott mit uns." Kultur!

How about children? From its aeroplanes it dropped poisoned candy to kill them. As its soldiers marched through a conquered village, there was one with a little babe impaled on his bayonet. It chopped off the hands of Belgian boys and girls, then dipped their bleeding arms into boiling pitch. This was to terrify their friends and make them submit.

It avowedly advocated the most horrible "frightfulness" in its warfare. Because, as Admiral Von Tirpitz profoundly reasoned, the more hideous, disgusting and perfectly revolting the Huns showed themselves to be, the more the civilized world would want them for its rulers. And the more they made Kultur odious and nauseating beyond expression, a "hissing and a by-word among the nations," the more those nations would want to accept it.

When the ancestral Huns were ravaging Europe in 451, under Attila, the "Scourge of God," who boasted that, where his horse had trod, grass never grew, they seem to have shown much the same spirit as now. Until at Chalons, on that same historic river Marne, where they recently came to grief, they were overpowered by the Roman General Aetius, in what was called the most murderous battle of profane annals, the number of the slain being estimated as high as 300,000. But their descendants have surpassed them. There has been every variety of diabolism, in the persistent effort to injure, enslave, insult, and terrify. Their



atrocities indescribable would seem incredible were it not for the ample evidence by which they are confirmed. And they have manifested over these things demonic delight. We think Kultur would more properly be pronounced "Ghoul-toor."

These performances are not military operations, but simply acts of crime, execrable and appalling. They are so recognized by the laws of the civilized world. The morals of Kultur are those of highwaymen and pirates. The Huns are hordes of criminals, and should be treated as such. They are armies of outlaws. Germany is an outlaw nation. No other on the globe ever again wants her for a neighbor.

Of Kultur we are not giving a full-length portrait. Want of space and the limited possibilities of the English tongue forbid. We attempt merely a profile, a silhouette. Kultur, as to its ethical code, holds it is right to violate every treaty, repudiate every promise, trample on every principle of justice or humanity, break every law, divine or human, to attain its objects. If any person knows of anything it would not do, any act of dishonesty, untruthfulness, brutality, atrocity, meanness, bestiality, shameless and shocking, just so far as it was able to do these things, he is requested now to make it known, or to forever after hold his peace. It is not so much intellectual as it is satanic. Christianity teaches how God would live, were he a man. Kultur shows how demons would live, if they were men.

The Kaiser says, "I am the instrument of the most High. I am his sword." "God created us to civilize the world." To civilize a nation, in his view, is to apply to it on a large scale the principles and practices of the Apaches. Kultur is the most striking proof ever given of the basal Bible doctrine, that the human heart by nature is "deceitful above all things, and desperately wicked."

Its imperial exponent we deem the greatest criminal earth has seen since the days of Judas Iscariot. He and his confederates have attempted the greatest crime against holiness, righteousness, and justice since the fallen angels, conspiring for a revolution in heaven, were themselves hurled into the abyss.

In our effort to run down the Potsdam Gang, we have been engaged in the greatest international hyena hunt of human history. When before has there been a struggle with more at stake? When has a mighty people been unquestionably called of God to put forth its titanic powers in a more colossal, critically important, and unavoidable crusade?

But, as Cæsar, after his ancient campaigns in France, said, "I came. I saw. I conquered;" so the Kaiser, after his recent ones, now must say, in phrases parallel, "I came. I did not see. I was crushed."

When, having no room in heaven or earth, Wilhelm and the Gang at the mouth of the pit say wearily, "Here at last Kultur will find a home," we should think Satan and the lost spirits could wish to give but one response. "Kultur here? You would soon make this place much worse than it is now, as it now is worse than heaven. Begone!" But the world will have taken a long stride toward that day when it shall be filled with the glory of God, and the Kingdom of His Son shall be established forever.

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## THE VETERAN

BY EMMA A. E. LENTE.

"Wheel me up by the window, daughter, and lay my flag at hand,  
And when the boys come marching by, at the open sash I'll stand,  
And wave and shout till they turn and look, and give me a rousing cheer,  
They will lift their caps in the old salute, when they see me standing here.

"I am lame, and my sight is almost gone, but my pulses burn like fire;  
My feet grow strong and my eager heart beats high with the old desire  
To follow the flag and the captain's call, wherever the way shall lead;  
But there, I forget; I am old and lame; I should fail in a time of need."

And the dear old veteran sat in the sun close up by the window-pane,  
And his trembling hand on the window-ledge beat time to an old refrain;  
But soon he lifted his whitened head, for he heard the bugle's blare,  
And the roll of drums and the thud of feet came clearly upon the air.

And the boys passed by with the old salute, and the music died on the air,  
And the sun shone down with a genial warmth on the old man leaning there,  
But his spirit had followed the bugle and drums; he had heard a Captain call;  
And the little flag still waved from the hand that would not let it fall.

*Christian Herald.*

# Current Religious Thought

## Facing an Alarming Situation



HERE is such a thing as a complacency that is dangerous. To imagine that everything is satisfactory when it is not, may save one from the disagreeable for a time, but it is certain to invite disaster. These remarks are called out just now in connection with facts recently ascertained concerning the condition of the Christian church in America. It is quite common to refer to the progress that the church is making, to speak of the advance of Christianity, and to imagine that everything is as it should be. As a matter of fact, such is not the case at all. American Christianity never faced as serious a situation as it confronts at the present time.

When we turn to the peculiar problems of American life we are inclined to speak of the foreign invasion and of social conditions growing out of it. This is indeed a condition to cause us to think seriously. But after all, this is but one phase of what may be called the heart of the American problem. America today is facing its most serious question in connection with the unchurched.

Statistics recently gathered reveal the appalling fact that out of the 100,000,000 who compose the population of the United States of America no less than 60,000,000 report themselves as having no connection whatever with any church, either Roman Catholic or Protestant. Taking the Union as a whole, there are only six states where even one-half the population is affiliated with any church, and in five of these—Massachusetts, Connecticut, Rhode Island, Louisiana, and New Mexico—it is the Roman Catholic Church that saves the day. When we face the facts exactly as they are, we are obliged to admit that in not a single state where Protestantism is dominant do we find one-half the population connected with any religious organization whatever.

This is indeed a serious situation. But it is not all by any means. Prof. James Henry Leuba, who occupies the chair of psychology at Bryn Mawr, has been conducting investigations among professors and teachers in American institutions of learning. He reports that more than fifty per cent. of the most distinguished professors in American colleges do not believe in God. Taking the more eminent among these teachers of youth, he says that only twenty-seven per cent. of them believe in the existence of God, and only thirty-five per cent. believe in the immortality of the soul. Here we are certainly confronted with facts that are most startling. We are not situated, in the nature of the case, to verify the statements made by Professor Leuba concerning professors, nor those that concern the church population of the country. Sufficient is it to say that the population statistics are from the Census Bureau and must, therefore, be accepted as authentic, while Professor Leuba's standing in the academic world is such as to lead one to accept his findings without question.

And now the query arises, Is it not possible that there is a connection between the two sets of figures? We know that some will immediately say that mere church membership, mere connection with the church as an organization, or even a formal acknowledgment of belief in particular tenets of Christianity, does not by any means indicate the standing of Christianity in this country. They will point to the effect of Christianity upon our laws, they will refer to the gradual recognition of Christian principles in our dealings one with another, to the progress of prohibition, and to the relative growth of the Christian church in recent years, and will dwell upon the plans for social amelioration that characterize the present. All this they will say is the result of Christianity, the product of the Christian church—which is true. The church, they will add, may well decrease, if need be, provided these but increase. For the church is not in itself an end, nor is formal belief itself what we seek. It is life that counts.

All this is also very true, and it sounds so very plausible that it may deceive the unwary. But whatever achievements have already taken place, the Christian



church, frankly it must be admitted, has by no means fulfilled its task. Moreover, belief itself does mean much. For life eventually grounds itself in our beliefs. Unbelief in the existence of God and in immortality is of momentous importance. Eventually these work out in life, and the atheism of life is the tragedy of our modern world.

We are yet to feel to the full the results of unbelief in our higher institutions of learning. We may point, however, to conditions that have followed in Germany upon the spiritual negations that have characterized the religious teachings of that country. Germany, known for years for its denial of the fundamentals of religion, finally stifled the spiritual life of its people, and the disaster that has come upon the world in these latter days became inevitable. As a nation we may well ponder upon the facts given us by Professor Leuba. They call for attention to spiritual instruction. The elimination of religious teaching from the schoolrooms of the country, while defensible because of the polyglot and multi-religious complexion of our population, unless counteracted is nevertheless fatal. Especially is it so when this system of public instruction reaches from the earliest years through to those of college and university training.

We have at this time in this country no less than eighty-nine state colleges and universities, in which are enrolled nearly 185,000 students. In none of these can there be religious instruction in the ordinary acceptance of that term. Unless done through the church. This abides. Other organizations come and go. They are of the day; the church is of the ages.—*Zion's Herald*.

## Ecclesiastical Camouflage



AMOUFLAGE is disguise or concealment or deception. A camouflaged battery is a battery painted or bedecked to look like something else.

Camouflaging during the present war has been reduced to a science. In literature it has under various names been a recognized, though not respected, method of controversy. We do not look for it, though it is sometimes found in ecclesiastical and religious literature. When an ecclesiastical organization announces that its object is "to promote the interests of pure Christianity" and that it "accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man," Christians of other denominations naturally rejoice. They think it genuine, and say, "That is what we believe and stand for."

When they read further that "Christianity was the communication of divine power to humanity," and that "in Christ's ministry and person God came by organic contact into history, so that the great hour of revival and redemption struck for humanity," they say "That is what we believe."

When many similar statements appear the impression grows that here is an evangelical, earnest, spiritual and efficient denomination working for the same thing that all evangelical denominations are seeking to accomplish.

Turning then to the title page of the document they find that it is a sermon by a Unitarian minister "printed for free distribution by the American Unitarian Association," and that it comes with a cordial invitation to join the Unitarian brotherhood. They also find that this association makes a regular business of sending free Unitarian literature to people of other denominations.

Looking under and around and behind the camouflage of evangelical phrases they find statements that Christianity is "not involved with questions of documents" or "with the veracity" of what is written, or pledged to any theory of inspiration. Then follow more pious phrases about "the direct access of the divine spirit to the soul of man," and "love wide over the world," and of the radiance of the cross. These simply mask the guns which would blow any doctrine of inspiration to pieces. If there is no certainty as to the Scriptures or their veracity these effusions have no warrant whatever.

Then again, after more exuberance over the beauty of communion and a life freely consecrated to the service of the Almighty, comes another shot, or rather

several in rapid succession. The evangelical doctrine of inspiration is characterized as "brutal." The doctrine of the Trinity is spoken of as harsh. Christianity is "obstructed sadly" by it. It "means horror more than inspiration, wrath more than grace, doom more than deliverance."

It is quite a surprise after this bombardment of orthodox churches interspersed with the waving of white flags and cries of "Kamerad," only to be followed with more abuse, to find this passage:

"We should bear this in mind when we are taking into account the wide relations of the Church to society, and when the fervors of the prominent Trinitarian sects are contrasted complacently with the coldness of the Liberal Christian administration of religion.

"If we could have the orthodox earnestness poured through a corrected scheme of doctrine—a scheme that allows more scope for the influence of the Holy Spirit than the earlier English Unitarians did, and which rises to the high temperature of Saint Paul's feeling, as to its striving, convincing, irradiating, sweetening presence; a doctrine fusing the essential conceptions of Chalmers, Martineau and Arnold—we should have a revival of religion whose statistics could not be grouped by hundreds. The heart of the nation would respond to it like the verdure of May after April rain."

Certainly there is a contrast between the earnestness of orthodox Christianity and the coldness of liberalism. What else could be expected? There is nothing in Unitarianism to promote or even suggest religious fervor. Its "corrected scheme of doctrine" has never drawn enough people together to give even an impression of warmth, and as for missionary zeal, its idea of it is realized in the sending out of free literature in which the abuse of orthodox churches is camouflaged with pious gush.—*Herald and Presbyter*.

## Princeton Imperiled



PRINCETON UNIVERSITY has a history and tradition unexcelled by any institution of learning in America. She has one of the best equipments for the physical development of young men, and the Princeton men are noted as being truly husky. Her high intellectual standing has been honored throughout the world. In religion and morals she has been distinctly evangelical, and the Bible as the Word of God has been her standard through a century and more. For this reason she has attracted the ablest and most consecrated men to her presidency, including such names as Jonathan Edwards, James McCosh, Francis L. Patton, and others. She has drawn to her halls the best stock of American youth, and she has sent forth into the world men of the highest standing in all positions, from the President of the United States down. Today this high excellence is imperiled. The first assault was in her religious and moral life. It began when she substituted in her Bible chair German destructive criticism for the historic evangelical faith. The evil effects of this influence have been such as to reduce her religious life to a very low condition. Her Y. M. C. A. has lost its prestige and her chapel exercises have

become the center of false teaching. It is also reported that some marks of socialism have appeared. Very recently the attack has been on her high intellectual standard. It is impossible to maintain a lofty and intellectual type upon a degenerate religious basis. Princeton has been noted for her emphasis upon the study of man rather than upon the study of things. The humanities have always held a prominent place in her curriculum. She has aimed to produce noble, able men rather than vocations. She has furnished the men and left it to other institutions to prepare them for occupations. According to the discussions in the university, there is now a decided effort on the part of many in the faculty to reverse this order and to magnify the study of material and physical forces, and to make the production of men secondary, and to emphasize the ability to earn one's living.

Princeton is not in the full sense a university. She has no theological faculty. She broke with the theological school, which was her natural historical colleague, and has been influenced by those antagonistic to her foundation and history. She has no medical school, no law school, no machine shop, or other equipment and departments which make the university, but in scholarship and in



production of men she has attained a position far higher than the modern university, and through her post-graduate school she had reached a position of excellence which was unique. All this has changed, and the institution seems to be rapidly hastening to the level and limits of a technical vocational institution. It is devoutly to be wished and earnestly to be hoped that the wise and loyal men of the trustees and alumni of this noble historic institution will rise in might and prevent this degeneration advocated and pressed by occult forces which are foreign to the history and purpose of old Princeton. The question has been openly debated in the *Alumni Weekly*, and there is evidently a strong resistance of the destructive influences. We hope this resistance will prevail. The materialism of Germany injected into the institutions of this country will weaken and devitalize them and the nation, and repeat in us the German crash. It makes the heart sick to see the effects of this virus upon grand old Princeton. May God, through her friends or in His own way, save her to knowledge and faith, and deliver her from the powers that would write Ichabod over her archway.—*The Presbyterian*.

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### Misappropriating Sacred Funds.

THE *Herald of Gospel Liberty* says "the Disciple brethren are in a peck of trouble over their College of the Bible and the destructive criticism." Explaining the situation, it shows that, just as in some other churches, men intrusted with the administration of sacred funds have not been careful in guarding against unsound teachings. Good men, it tells us, "spent years in building up the school for the training of ministers. When these men began to fall by the hand of death, others had to take their places. It was supposed that their successors were good men and true to the Bible, but after they were placed in position as officers and professors it was discovered that they had put in a bunch of destructive critics—men who repudiate any part of the Bible which suits their fancy. Soon it was noised abroad that the College of the Bible was teaching to the young ministers such stuff as to destroy confidence in the Bible as the revealed Word of God." This certainly out-

lines a serious situation. The hopeful thing about it is that the Disciple brethren have their eyes open to it.—*Herald and Presbyterian*.

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### BAPTISTS AND AN EDUCATED MINISTRY



HE *Journal and Messenger*, (*Baptist*), editorially, in an article under the above title shows the deep interest the Denomination has always felt in the importance of an educated ministry. We quote two paragraphs:

"Professing to be pre-eminently New Testament Christians, Baptists (sometimes) recall the charge of Paul to Timothy (1 Tim. 3, not forgetting verse 6): 'Not a novice.' They have sometimes insisted that a young man, under thirty, unless having enjoyed unusual educational advantages, may well defer his ordination to the ministry until he has received the best possible training for his work. They have found that young men, inducted into the ministry without due preparation, never regret it but once, and that, all their lives after coming to their senses. Very few young men, under twenty-five, or even under thirty, are qualified to take the oversight of a church, and this is especially true of those who have not received special and positive training for the work.

"In all this, we do not mean to say that the highest and best qualification for the ministry may be obtained by way of a college and theological seminary. As our seminaries are today, it is a question whether more than one or two of them is a safe place for a young man to get his education. In almost every one of them is one or more men whose influence is deleterious to the student, and we have in our ministry, today, men who are giving good proof that they have suffered by contact with men in the seminaries. Still these schools are the best we have, and we must use them with such discretion as the Spirit of God affords us. What we want and must have are men with the best possible qualifications for the ministry of the Gospel of Jesus Christ. May our Master give them to us."

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The blessed work of helping the world forward happily does not wait to be done by perfect men.—*Eliot*.

# The Club

## Hygiene for Clergymen

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.



ATER, as a health agency, has the best of recommendations from both physicians and scientists of the highest standing.

To begin with they are suggestive facts that all living tissues are surrounded by water, that the world is three-fourths water, and that water constitutes seventy per cent. of the human body. Milk, the sole food of animals during a period of the most active physiological changes, contains eighty-five per cent. of water. And the analysis of the human body shows the following percentage of water in its different parts.

|                 |    |                      |    |                        |    |                     |    |
|-----------------|----|----------------------|----|------------------------|----|---------------------|----|
| Teeth .....     | 10 | Ligaments .....      | 76 | Bile .....             | 88 | Lymph .....         | 96 |
| Bones .....     | 13 | Brain .....          | 79 | Milk .....             | 89 | Gastric juice ..... | 97 |
| Cartilage ..... | 55 | Blood .....          | 80 | Pancreatic juice ..... | 90 | Perspiration .....  | 98 |
| Muscles .....   | 75 | Synovial fluid ..... | 81 | Urine .....            | 94 | Saliva .....        | 99 |

But notwithstanding all this, it is within the memory of our readers that the following directions were quite in vogue: "Do not drink much water at a time." "More than two tumblers full should not be taken at a meal." "Do not drink between meals unless to quench thirst, as excess of water weakens the gastric juice and overworks the kidneys." "Excessive potations of water relax the stomach, impair its secretions, and paralyze its movements."

All such directions are now regarded as rank hygienic heresies. Physicians who are up to date, unless they seek to prolong sickness and so run up a bill, advise one to drink before eating, drink during eating, and drink after eating as much water as one cares for, or as much as one feels the need of. It is safe to say that water taken at meals in quantity sufficient to satisfy thirst always acts beneficially, and an excess will not hurt; for it is quickly absorbed and favors digestion by inducing a freer flow of the stomach fluids. Water is now considered by all physicians as a digestive agency as well as a food. By the liberal use of water the feces are rendered of proper consistency, the intestines maintain their normal activity and constipation is thus avoided. The removal of the accumulated mucus from the stomach is probably one of the reasons why the taking of soup at the beginning of a meal has been found beneficial. The drinking of water tends also to keep the kidneys and urinary passages clear of concretions and morbid discharges. The importance of such conditions is manifest when one considers that there should be discharged at least from thirty-five to fifty ounces of urine every twenty-four hours in case of persons having reached maturity.

This also is doubtless true that if one would be as free in the use of water at home, as one is at mineral springs, nine cases in ten one would be just as well off without the expense and trouble of going to almost any of the many health resorts. Many a doctor's bill would be saved if people would drink freely of water every morning before breakfast.

A caution or two at this point will not be out of place.

First: In case of old and feeble persons, water should not be taken cold; it will, however, be of very great advantage if taken warm or hot.

Second: Almost without exception physicians are now ruling against the drinking of ice water. People insist that ice water quenches the thirst far quicker than water not iced. That may be true, but quenching the thirst with ice water is often far less beneficial than the drinking of a double portion of water drawn from the well or faucet.

Third: Guard against impure water. This is a caution as every one knows, of prime importance. At all times, and especially when typhoid fever, diarrhoea, dysentery, cholera, and other epidemics are abroad, one should look well to the water supply. If cesspools feed the water supply, the water supply will feed sick beds and graveyards; this saying may be classed among important hygienic maxims.

If possible, drinking water should not be taken from lakes or rivers on a low level. Surface water, or water in lakes, pools, or rivers which receive the surface



wash, should in every way possible be avoided. And even the purest water, as we have already seen, if exposed in open vessels, will take up quantities of dust germs that carry or breed disease. If necessity requires water to be kept in a vessel for several hours before using, it should be covered, unless the vessel is tight. Wherever practical, all distributing reservoirs should be covered. Filtering and boiling adds to the purity of water, and consequently to hygienic safety.

Fourth: It should likewise be borne in mind that coffee and tea never should be allowed to take the place of water.

It is likely enough that what we have been saying will have greater influence if the testimony of eminent physicians is introduced into the discussion. Accordingly we quote from three or four physicians who have made a careful study of these subjects.

Dr. George B. Fowler, professor of "Clinical Chemistry in the New York Polyclinic Institute" writes thus:

"I venture the statement that the cause of one-fourth the cases of disordered digestion in fashionable life is a lack of sufficient water in the dietary. It has become customary with men to substitute at their meals wines and liquors, and women, if they do not indulge in these, draw the line at a few sips of ice water. They fear that the free use of water will produce obesity or by diluting the digestive fluid will induce dyspepsia. I am convinced that these are pernicious fallacies. On the other hand, water gives mobility to the fluids, dissolves and carries in solution the various substances intended for nutrition or destined for excretion. It supplies rotundity and flexibility to the body, strength and elasticity to the muscles, bones, ligaments and cartilages; through its agency exchange of matter and tissue (metabolism) is affected."

And then the doctor adds: "He that stints himself in the drinking of water will be dirty inside."

Confirmatory of these words of Dr. Fowler are the following from Dr. Hufeland:

"The best drink is water; never neglect to use a sufficient quantity of it. . . . It too often happens that people, by inattention to the calls of nature, forget drinking altogether, and are no longer reminded of it, which is the grand cause of aridity, obstructions in the lower stomach, and a multitude of diseases to be found frequently among men of letters, who lead a sedentary life. . . . I do not hesitate to declare that the free use of water is one of the greatest means of prolonging life."

Dr. Hufeland, speaking of Surgeon General Theden, says:

"Theden ascribes his long life of more than eighty years chiefly to the daily use of seven or eight quarts of fresh water, which he drank for upward of forty years. Between his thirtieth and fortieth year he was a most miserable hypochondriac, oppressed with the deepest melancholy, tormented with palpitation of the heart, indigestion, etc., and imagined that he could not live six months. From the time he began a water regimen all these symptoms disappeared, and in the latter half of his life he enjoyed better health than before, and was perfectly free from the hypochondriac affection."

Dr. S. G. Webber, in the "Archives of Medicine," attributes great value to water as a preventive as well as a remedy of disease. He strenuously opposes the opinion that one should not drink during meal time. Among patients who came under Dr. Webber's care affected with symptoms of an undefined character, that he describes as "a vague unrest and disquiet showing itself by discomfort or even pain, sometimes in one place, sometimes in another, with constipation and an unhealthy hue of the skin," he found that "many of these patients were accustomed to take less than the quantity of water that should be used by persons enjoying good health."

He discovered also that a generous supply of water in many such cases wrought a cure, without the use of any drugs whatever. In the *Medical Journal* the doctor writes thus:

"Water taken with the food favors digestion; when taken into the stomach, a part is absorbed by the gastric vessels, carrying with it the soluble constituents of the food. So much of the water as is not immediately absorbed assists in softening and breaking up the larger particles of food, and thus aids in the gastric digestion by facilitating the action of the gastric fluids."

It is the opinion of Dr. Dalton (*Popular Science Monthly*) that one should drink an equivalent of eight or nine coffee cups of water each twenty-four hours.

Dr. Leuf makes the following confirmatory statement:

"When water is taken into the full or partly full stomach, it does not mingle with the food, as we have been taught, but passes along quickly between the food and lesser curvative

toward the pylorus, through which it passes into the intestines. . . . The secretion of mucus by the lining membrane is constant, and during the night a considerable amount accumulates in the stomach. Some of its liquid portion is absorbed, and that which remains is thick and tenacious. If food is taken into the stomach when in this condition, it becomes coated with this mucus, and the gastric juice is prevented from doing its proper work. The free drinking of water is the remedy for such stomatic and intestinal conditions."

We made the statement that there is nothing that can take the place of water—neither alcohol in any form, coffee or tea. Confirmatory testimony as to the use of coffee and tea may be of service.

Dr. Mendel, of Berlin, has published a clinical treatise based upon the study of a community of coffee drinkers, who were under his constant observation. They were largely the working women in and about Essen. He found many of these women consumed over a pound of coffee a week. The leading symptoms of the ills that afflicted them were depression of spirits and frequent headaches, with insomnia. A strong dose of coffee would relieve them for a time, then the ailment would return. The muscles became weak and trembling, and the hands trembled when at rest. The victims suffered so seriously they dared not abandon the drinking of coffee for fear of death. The doctor then adds:

"These symptoms appear in thousands of people in a less degree, simply because they use a less amount of the drug; but steady use day by day gradually piles up a very serious account which must be settled with sooner or later at the bar of the nervous system. Various disorders appear as a result of the use of coffee if of considerable strength, such as indigestion, paralysis, apoplexy, heart failure and other physical ailments no less serious."

Dr. Harvey W. Wiley, Chief of the Bureau of Chemistry of the United States Department of Agriculture, in an article written for the *Tea and Coffee Trade Journal*, also utters a warning against the use of tea and coffee, suggesting that their use may have to be controlled by legislation. The following are some of the admonitions of the doctor, spoken to tea and coffee drinkers:

"There are a great many persons who are keenly susceptible to the influence of some of the soluble substances contained in tea and coffee. Most active of these substances by far is the alkaloid caffeine. It has a peculiar effect in general and in many cases has special effects. Coffee and tea drinking are to a certain extent habits, and I think caffeine is recognized as one of the habit-forming drugs. . . . The moment a man feels that he is becoming a slave to either he should call a halt. If giving up tea or coffee produces malaise, headache, incapacity for work, and a general disturbance of the health, the victim may know that he already has gone too far."

Dr. Arnold Lorand, of Austria, in a book entitled "Old Age Deferred," makes these statements:

"Far more injurious than red wine used in moderation are tea and coffee used in large quantities. Unfortunately, many of those who fanatically fight against alcohol indulge in many cups of black coffee or tea daily, and thus poison their nervous system. Tea and coffee, besides containing therein and caffeine, aid in the generation of the harmful uric acid as they contain ingredients from which the purin substances are produced."

The doctor also explains why one person inhaling air that contains virulent bacilli will contract tuberculosis, and why one person drinking a glass of water or milk contaminated by water, or kept in vessels that have been washed with water containing the bacilli of Eberth, will contract typhoid fever, and why, on the other hand, there are those who have inhaled the same air and drunk much more of the same water, have remained free from any infection. "The explanation of this difference," says the doctor, "is this: that the first mentioned have inherited defective ductless glands from their ancestors, and probably afterward have ill-treated these glands by an immoderate use of those agencies that are detrimental to them, such as alcohol, sexual excesses, too much meat, tobacco, tea and coffee, and therefore could not produce the health-giving bacteria that would have counteracted the infection."

For a like reason some persons can drink, without apparent injury, strong tea and coffee, even alcohol for many years, and in quantities that would impair the health and shorten the lives of others; still, that such free drinkers, together with those addicted to the use of tobacco, suffer more or less injury in consequence of such indulgence, remains a fact that no well informed person will call in question.

What, then, one may ask, should be a substitute for tea and coffee at meal time? The reply, in view of what has been said, is easily anticipated; water, not iced; cambric tea (hot water, milk and sugar); velvet tea (hot water, cream and sugar), and cocoa. This last has the recommendation of nearly all physicians.



But this paper must be brought to its conclusion with the emphasis still upon the function of water as a health agency, and with this brief recapitulation: Water washes the blood and thus diminishes the danger from fibrine deposits in the blood; it prevents the formation of clots that cause apoplexy; it helps the kidneys in doing their all essential work; it softens the food eaten, cleanses the stomach, keeps the bowels regular and free from the corrupt and offensive accumulations which produce many functional derangements; it is the only agency that flushes the sewers of the entire physical organism, and if taken pure and in generous quantities will remove the causes of a large proportion of many of the functional diseases that afflict the human family, and will enable the preacher to prepare and preach a sermon such as under other hygienic conditions would be quite impossible.

Larger draughts of water are the promise to clergymen of better health, longer life and more effective preaching.

This is the sixth of a series of articles on Hygiene, by Dr. Townsend. The first appeared in the January number. The seventh will appear in the August number.

## Job's Conception of God



AMONG all writings, inspired and uninspired, the Book of Job stands preeminent for its lofty representations of the pure moral personality, the holiness, the unchallengeable justice, the wisdom, the omnipotence, the absolute sovereignty of God. Whatever may be said of its obscurities and difficulties in other respects, in the splendor of its theism it is unsurpassed. Whether we take the earlier or the later date that has been assigned to it, the wonder is still the same. 'Crude theistic conceptions' have been charged upon the whole Old Testament, surpassing, in some respects, those of surrounding nations, yet still characteristic of the infancy of the race and the infancy of science. The Book of Job refutes this. Our best modern theology, in its most approved and philosophical symbols, may be challenged to produce anything surpassing the representations which this ancient writing gives us of God as 'a Spirit, infinite, eternal and unchangeable in His being, power, holiness, justice, goodness and truth.'

"Nothing approaches its ideal of the ineffable purity of the divine character, before which the heavens veil their brightness, and the loftiest intelligences are represented as comparatively unholy and impure. God the Absolute, the Infinite, the Unconditioned, the Unknowable,—these are the terms by which our most pretentious philosophizing would characterize Deity as something altogether beyond the ordinary theological conception. But even here this old Book of Job surpasses them in setting forth the transcending glory, the ineffable height, the measureless profundity of the Eternal.

"How much stronger the intellectual and moral impression of this, as derived from the vivid metaphors of Zophar, than anything that comes to us from the negatives of Sir William Hamilton, or from any such powerless abstractions as philosophy is compelled to employ: 'Canst thou explore the deep things of God? Canst thou find out the Almighty in His perfection? Higher than Heaven, what canst thou do? Deeper than Hades, what canst thou know? Longer than the earth; broader than the sea;' excelling all height, going beneath all depth, extending beyond all space; infinite in its unsearchableness, yet never dissociated from the idea of a personal Divine presence more wondrous in its nearness than in any conception we can form of its immensity."—*Lange's Introduction*.

If one desires to have the New Testament conception of God, to compare with that of the Old Testament, given above, it may be found in a few words by John.

"In the beginning was Jesus, and Jesus was with God, and Jesus was God. The same was in the beginning with God. All things were made by Him; and without him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1:1-5. (See The God-Man—Man Made, Arena department.)

# The Sanctuary

## The Halfway House

BY J. H. JOWETT, D.D.

Ye search the Scriptures, because ye think in them ye have eternal life; . . . and ye will not come to me, that ye may have life.—John 5:39, 40. (R. V.)



HEY would go so far, but no farther. They went part of the way, but they would not complete the journey and go to the very end. They were like men who will enter the vestibule but who will not go into the church. It is as if you were to make no end of inquiry at the Information Bureau, and yet never board a train.

"Ye search the Scriptures . . . (but) ye will not come to me." It is as if you were to study diligently a guide-book about some glorious country, and yet be unwilling to cross the frontier and see it for yourself. It is as if you were to pore over some book on physics, and burrow into the abstract laws of light and heat, and yet refuse to pass into the sunlight and bask in its kindling and cheering rays. It is as though you were a devoted student of dietics, and yet declined to eat. It is as though you had a passion to know the secrets of body-culture, and yet refused to take the simplest and most vital exercise. These people were initially right, but they were ultimately wanting. They began with the Scriptures, but they never went forth to meet the Lord. They stopped on the way and they never reached the goal. "Ye search the Scriptures . . . (yet) ye will not come to me."

If you could have seen one of these people at work on the sacred Script you would have thought him a very enthusiastic student. He read the Word. He re-read it. He memorized it. He wrote it upon the doorposts of his house. He bound it as frontlets between his eyes. He pored over it night and day. Not a jot was disregarded, not a tittle was overlooked. He was learned in the Scriptures. He could walk familiarly down the highroad of revelation, and turn into the little lanes and byways of the record, and the law and the prophets were always before his eyes like a well-defined map of a well-known country. He was great in the Scriptures, but he would not know Christ. He traced the revelation for the signs of the Messiah, but he would not look at the Messiah when He came. He studied the word of the letter, but he refused communion with the Word made flesh. "Ye search the Scriptures . . . (yet) ye will not come to me." He went part of the way, but he did not arrive at the fountain.

Have we anything like that today? I am going to suggest to you that we have not outgrown the deadly error, and that many of us are just where these people were who were spoken of by our Lord. We have multitudes of part-way people in our own time. They are not altogether off the road, but they have not gone far along it. They give religion a sort of mild recognition, but they do not give it their devotion. They are willing to be its friends if it makes no serious calls upon them. They are even ready to carry a tiny flag, but the flag must never demand the shedding of blood. They are quite willing to be the patrons of religion, but the patronage must never become associated with sacrifice. Patrons, if you like, but not enthusiasts. They will go to a place of worship, but their relation with the church must be one of untroubled comfort. They will wear a crucifix, but they will never be crucified. They will give Christianity their countenance, but they will not give it their heart. They will pay it respect, but they will not offer it their blood. And so they go a little way, but they do not go all the way. They start the journey, but they never arrive. And they are like their kinsmen in the olden time of whom these words are written, "Ye search the Scriptures . . . and ye will not come to me."

Take a swift glance at two or three of these part-way people. I wish I had something of the creative, realizing gifts of John Bunyan, or something of the



keen discernment of Martin Luther, and something of his power of vivid expression, by which he could etch a character in half a dozen lines; with such gifts as these I might be able to set before you these part-way people who start on the way to the fountain, but never arrive at the spring.

And let us begin with those people who, in our own time, are doing the very thing which was charged against the people of old;—"Ye search the Scriptures . . . and (yet) ye will not come to me." You might think that is almost impossible, to be a Bible student and not be a Christian. It sounds incredible that one can be a theologian and yet not be a saint. There seems to be something contradictory in the statement that one can have a passion for the Word and yet be totally indifferent to the Christ. But whether it be apparently impossible or not, the fact admits of no controversy, and everywhere you may find people who do not neglect their Bibles, but who do most tragically neglect their Lord.

Our interest in the Scriptures may be a matter of merely mental interest, and not the eager quest of the soul. It may be inspired by curiosity and not by piety. It may be a question of taste and not devotion. A man may have a passion for theology, and yet his passion may be absolutely divorced from moral purity and spiritual aspiration. Our study of theology may be as abstract as the higher mathematics, and just as separate from vital moral issues. The study of the Bible can be as detached from the bell-summons of the conscience as the study of Euclid. Bible study may be just a pleasant exercise and not a spiritual crusade.

A man may study *the wonders of the Atonement*, and yet never be found upon his knees at the Cross. He may examine and analyze the Scriptural *doctrine of forgiveness*, and yet he may never be found as a suppliant knocking at heaven's door. He may seek to understand the Scriptural teachings on the person and ministry of the Holy Spirit, and yet he may never be found in the upper room bowing in humble supplication for the baptism of Pentecost. All these sacred subjects may afford only a mental fascination; a man may probe into them, and probe into them, and gratify and satisfy his mental powers, and yet never get nearer to Christ. You do not breathe the air of California by becoming very familiar with the map. "Ye search the Scriptures . . . and (yet) ye will not come to me."

Another type of these part-way people are to be found on the early stages of the way of life. "*Ye say your prayers, because ye think that in them ye have eternal life, and ye will not come to Me.*" Is that really possible? Is it possible to go so far as that and yet fall short at the end? Is it possible to say one's prayers and not get near to the Lord? Ask your own soul. Have you never prayed and yet have not gone near to Christ? Have you never stopped at the words, and never thought of getting through them to Christ? But words are intended to be means and not ends. Words are not to be termini, they are to be thoroughfares. We are not to rest in them, but to pass through them to something else.

In real prayer our words are just the symbols of a traveling spirit. If we could hear anyone pray aloud their words ought to be an external index of a spirit traveling on its solemn journey to commune with God. When you hear the words of prayer on anybody's lips the words should be only as an outer flag, telling you that something deeper is in progress, and that the soul of the suppliant is on the march!

It sometimes happens in prayer that our words bring us where we can do without words, and where words are no longer required. Three or four friends may ascend the Rigi in Switzerland to see the sunrise. On the way up the mountain they may talk about the coming wonder. But mark them when they reach the summit. The mysterious rose of dawn begins to flush the eternal snows. In a few moments there emerges the glorious presence and the majestic retinue of the lord of day. No one is now speaking. The use of words would be offensive. They are no longer needed. One stands before the glory in the silence of homage, in the stillness of profound devotion and awe.

And so it is in prayer. Our words sometimes bring us where we can do without them. We come to the Divine Presence. We pass into the worship of

contemplation, into the deep reverence of silence, into the adoration of spiritual obeisance.

"With gold of obedience and incense of lowliness  
Kneel and adore Him, the Lord in His name."

But at any time when we use words in prayer, our purpose ought to be so to use them as to get through them. Never let a word be an end, make the words a means of communion. Make every word tarry until you have got through it. One word, prayed in this manner, is worth a thousand prayed in any other way. You will pray in fewer words, but you will pray more deeply.

Take the two words, "Our Father." When you use these words in prayer do you always get through them? Are not words sometimes mere words? They bring you nowhere; they lead to nothing, they unveil nothing. The words are closed doors rather than windows; they are opaque rather than transparent. Make the words stand still until your spirit gets through them. Take the two words, "Our Father;" do not utter another word until your spirit has passed into the eternal Presence.

Or take the phrase, "Thy will be done." Sometimes it will be enough just to make that one sentence your prayer. Only you must make every word wait upon your spirit. Let your mind and your imagination and your heart all be engaged in the effort to get through the word until you are in the royal chamber where you can lay your will down at the King's feet.

If we let the word be the end, our prayers will be only words and not a means of grace. Our prayer of intercession will be a vain ministry of obtruding speech, and nothing more. We must get through the words, get right through them, or the Lord will speak to me and to thee with the same solemn warning which He used to the people of old, and He will say, "Ye say your prayers and yet ye will not come to Me."

One other sort of these part-way people begin the journey but do not finish it. *"Ye join the church, because ye think that in it ye have eternal life, and ye will not come to Me."* You would think that that was quite impossible. You would think it is as impossible as it would be to search the Scriptures and miss the Christ, or to say your prayers and have no communion with the Lord. It would seem impossible to join the church and not join the Christ. And yet, if all who join the Church of Christ were in vital union with the Christ of the Church, what a church it would be! We should no longer have to sing with shamefacedness, and with inward reservation, and with a disturbing sense that ironical presences were mingling their laughter with our song,—

"Like a mighty army  
Moves the Church of God!"

If all who join the church have joined the Lord, where is the church? Where is her dynamic? Where is her leaven? Where is her salt? Where is her moral and spiritual explosive which is to be mighty to the pulling down of strongholds, and the over-turning of hoary and well-established fortresses of iniquity? It surely must be true that many have joined the church who have not vitally joined the Lord. They have a connection, they have not a relation. Their association is conventional and not vital; it is born of respect but not of faith; it is linked with an organization, it is not an arctic communion with the loving heart of the Lord.

Let me try to point out the essential difference between a connection and a relation. One is formal, the other is vital. One finds its symbol in the attachment of a doll's arm to the doll's body; the other finds its symbol in the relation of the living arm to the body that is filled with vitality. So do I say that there are some people who are connected with the church, but who are not related to the Lord. They are in the church but they are not really of it.

A little while ago I was watching the process of electroplating. The friend who was explaining the process took an article that was to be plated and simply placed it in the liquid and then took it out again; nothing had happened. The



article was just the same as before. He turned to me and quietly said, "It was in it, but not of it." He again placed it in the liquid, but this time put it in vital communion and connection with the electric current, and in a moment, when it was lifted out of the liquid, it was clothed in its silver robe.

And so it is that we may be in the church but not in touch with the Lord, and it will avail us nothing. We shall not be clothed with the shining robe of righteousness, nor covered with the radiant garment of salvation. We are "in it" but we are not "of it." We are on the roll of the church, but we are not in the Lamb's Book of Life. We have taken a step but we have not completed the journey. "Ye join the church and yet ye will not come to Me."

Now why do people stop part way? Why do they go a little on the road and stop short of the end? Well, looking at my own life, and looking at the experiences of others, I can see two or three explanations of our conduct? The first reason, and the commonest one, which I am compelled to give, is just *our common love of sin*. When we go to Christ we have to give up our sin, and there are many people who do not go to Christ because they prefer to keep their sin. We can be baptized and keep our sin. We can search the Scriptures and keep our sin. We can say our prayers and keep our sin. We can join the church and keep our sin. We can attend the sacrament of the Lord's Supper and keep our sin. We can be theologians and take all our sins along with us. We can be churchmen and take all our sins along with us. We can be denominationists and take all our sins along with us. But we cannot be in communion with Christ and take our sins with us. Unless we are prepared to lay aside our sin, communion with the Lord is impossible.

The one condition of communion with the Christ is to lay our sin at His feet that He may bury it in an eternal grave. But many people are not prepared for what appears to be a sacrifice. They are called upon to lay down a sin, and it is very usually an outstanding sin, a darling sin, and they will not let it go. It may be what the Bible calls a presumptuous sin, a scarlet sin,—a carnal lust, or a love of drink, or a fierce greed of money, or an inordinate love of the world, or a quenchless passion for the sensational feasts of vanity. Or it may be what the Bible calls a secret sin,—perhaps just worldly pride, perhaps censoriousness, perhaps a love of idle gossip, perhaps a love of selfish ease. We will not give it up! We will not give it up! And yet we do not want to discard religion altogether, and so we read our Bibles, and we say our prayers, and we attend a place of worship, and we join the church, and we go to the Lord's table. But we will not come to Christ! We prefer the companionship of our sin to the companionship of our Lord. We prefer the wretched little pasty jewel to the pearl of great price. We will go so far as having a Bible, and we will even read it, but we will not have Christ. "Ye search the Scriptures . . . and ye will not come to me."

Many of us are *too much absorbed in other quests to have much interest left for communion with Christ*. Our religion is not the one thing, it is one of many things. It is one engagement of the week, it is not the supreme engagement that determines all other engagements. Our religion has to wait its turn; it takes its place in the queue. We like a little of everything, and so a little of religion.

There are others among us who do not arrive at Jesus Christ because we do not put our wills into it. When we read the Bible we do not command our souls. We do not command our powers like a general commanding his troops.—"Now my soul, unto Christ!" We do not say to ourselves when we pray, "Now my soul, unto Christ!" The will is not enlisted. We just drowse about it. We do not march with the force of sacred determination. We search the Scriptures. We do not come to Christ.

Now, my brethren, Christianity is simply coming to Christ and staying with Him. It is nothing else. That is Christianity.—"Whether we live, to live unto the Lord; or whether we die, to die unto the Lord." To come to Him is to be made alive, when we come to Him we share His life and shall share it forevermore. To come to Christ is the beginning of communion, and communion is partnership, and partnership is eternal glory.

## Sidelights

GOOD people often say that they do wish that the details of their duty could be made plain as daylight to them, at every step or turn of life, but instead they are often in doubt as to the divine leading, and blunder along from situation to situation. This is indeed a puzzling and baffling condition of affairs. One might think that God would indisputably and brilliantly illuminate the signs of direction along the roadway of life. Why He does not we cannot attempt wholly to explain. But may it not be that it is a part of the divine plan, by withholding explicit directions as to all duties of life, to educate Christians in the art or science of religious generalship? Life is an experiment in guidance, as it is a venture of faith. If we knew all the factors in a given situation we might clearly hew our way to success; but, in view of the fact that we do not know them, we are to feel our way along, acting up to the light we have, humbly waiting on the Lord, and being quick to take advantage of any turn in events to press home the cause of the right. What we thus obtain will be an education in the strategic art of combining factors so that by their proper use, under varying circumstances, we shall be able to work out the will of God. If God did it all for us our credit would be nothing; if we do it for Him, by a progressive experimentation in the doing of His will, our reward will be much greater and more helpful to us.—*Zion's Herald*.

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IN the character of Jesus as Matthew and Mark and Peter met Him and were dealt with by Him, there was much that was baffling, bewildering. The disciples were not readily discipled, for while they seemed to know their Lord, they yet failed to know Him. Much of their supposed knowledge—as is the case with all pupils of all sages—had to be unlearned as time passed by. This meant, not that the disciples were deceived, but that they had not yet wholly grown into the measure of the mind of Christ, and so, with every added look into His face, the mystery seemed to grow afresh, and with every additional mile traveled in His blessed company, the heaven they sought seemed to be the higher up—yet

still visible to faith, and accessible to persevering zeal. All this shows that Jesus of Nazareth was no common man, but divine. Because He was not easily understood He was supremely worth understanding. The best things always baffle us—it is cheap items that are comprehensible. Let us not be discouraged in our quest after Jesus, for the more He appears to remove from us the more we are really finding Him.—*Zion's Herald*.

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A JEWELER in a Western town found a precious treasure in a peculiar place. His home coffee-mill was broken, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders. He took the stone to his jewelry store, and putting it under a microscope, discovered that it was a large diamond of the blue tint variety, and worth about two hundred dollars.

It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa, where the coffee was raised. The diamond was about the size of a coffee grain and had the same dull color.

What a striking illustration of the value of reality over the sham and pretense! The diamond was plain and unpretentious, but being a diamond, wherever it was found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end. It may be neglected and forgotten for a while, but genuine manhood and womanhood, however humble their associations, will make themselves felt, and God will honor them in His own time.—*Homiletic Review*.

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IN a recent editorial on "The Church and College" in the Omaha *World-Herald* are these significant words:

"The churches and the colleges have a strong argument. They represent the sustaining movements of a civilization rudely jarred by the shock of war. This argument is reinforced by the advice that comes from our allies in the struggle to save civilization, and that advice, given with great earnestness and



conviction, is not, even temporarily, to leave the church and school to take care of themselves. Never, it is declared, was their work more needed than right now. The present day needs their influence at its strongest, and the children and youth are growing day by day. The next generation is coming on. The near tomorrow and the farther future will need moral character and intellectual vigor—good hearts and strong heads."

All the more essential that both Church and College shall be true to the only true and safe standard of righteousness, The Word of God. The Hun Bible would give us Hun Theology and that is the peril of the world today.—*Editor*.

\* \* \*

FEW of us are lowly enough to be really happy. We do not sufficiently consider the little birds to which the Master so frequently called the attention of His disciples. We might be willing to be God's eagle or lion or horse or camel,

but not his bird, especially that bird of low degree, the sparrow. Yet it is precisely this one that he selects wherewith to teach us. His care for the birdlings is evident and constant. It should drive our fears away. Whenever we see the little helpless, unprotected things we should be ashamed of our complaints and alarms. The birdie falls, it is true, but in due time and the Father is by its dying bed; therefore it is "a blessed place, and a sharer in high grace." It is well to be God's dog with as measureless a trust in Him as our canine friend has in us on much less foundation. It is well to be God's lilies, with an adornment of inward beauty which makes itself felt with ravishment sometimes to eyes that are fitted to perceive it. It is well to be God's birds, working hard for provender as they do day by day, but not worrying or fearing, content with what comes in the order of Divine providence.—*Pittsburg Advocate*.

## International Sunday School Lessons



THE Sunday School Lessons for last month were Faith, Obedience, Prayer, Love. We have selected from the *International Standard Bible Encyclopedia*, its scholarly and illuminating article on Faith as the best exposition of all four lessons. Without Faith none of the others are possible.

In the Old Testament (A. V.) the word Faith occurs only twice: Deut. 32:20; Hab. 2:4. In the latter, R. V., places in the margin the alternative rendering, "faithfulness." In the New Testament it is of very frequent occurrence, always representing *pietis*, with one exception in (A. V.), Hebrews 19:23, where it represents *elpis*, "hope."

Studying the word "faith" in the light of use and contexts, we find a bifurcation of significance in the Bible. We may distinguish the two senses as the passive and the active; on the one side, "fidelity," "trustworthiness," and faith, "trust," on the other. In Galatians 5:22 the context makes it clear that "fidelity" is in view, as a quality congruous with the associated graces. Again, Romans 3:3 (A. V.) "the faith of God," by the nature of the case, means His fidelity to promise. But in the overwhelming ma-

jority of cases, "faith" means "reliance," "trust." To illustrate would be to quote many scores of passages. It may be enough here to call attention to the recorded use of the word by Our Lord. Of about twenty passages in the Gospels only one presents it in the apparent sense of "fidelity." (Matt. 23:23.) All the others conspicuously demand the sense of "reliance," "trust." The same is true of the apostolic writings. In them, with rarest exceptions, the words "reliance," "trust," precisely fit the context as alternatives to "faith."

Another line of meaning is traceable in a few passages, where "faith," appears in the sense of "creed," the truth, or body of truth, which is trusted, or which justifies trust. The most important of such places is the paragraph James 2:14-26, where an apparent contradiction to some great Pauline *dicta* perplexes many readers. The riddle is solved by observing that the writer uses "faith" in the sense of creed, orthodox "belief." This is clear from verse 19, where the "faith" in question is illustrated: "Thou believest that God is one." This is the credal confession of the orthodox Jew, taken as a passport to salvation. Briefly, James presses the futility of creed without life,

Paul, the necessity of reliance in order to receive "life and peace."

It is important to note that Hebrews 11:1, is no exception to the rule that "faith" normally means "reliance," "trust." There, "Faith is the substance (or possibly, in the light of recent inquiries into the type of Greek used by New Testament writers, "the guaranty") of things hoped for, the evidence (or convincing proof) of "things not seen." This is sometimes interpreted as if faith, in the writer's view, were, so to speak, a faculty of second sight, a mysterious intuition into the spiritual world. But the chapter amply shows that the faith illustrated, *e. g.* by Abraham, Moses, Rahab, was simply *reliance* upon a God known to be trustworthy. Such reliance enabled the believer to treat the future as present and the invisible as seen. In short, the phrase here, "faith is the evidence," etc., is parallel in form to our familiar saying, "Knowledge is power."

A few detached remarks may be added: (a) The history of the use of the Greek *pistis* is instructive. In the LXX it normally, if not always, bears the "passive" sense, "fidelity," "good faith," while in classical Greek it not rarely bears the active sense "trust." In the type of Greek universally common at the Christian era, it seems to have adopted the active meaning as the ruling one, *only just in time*, so to speak, to provide

it for the utterance of Him whose supreme message was "reliance," and who passed that message on to His apostles. Through their lips and pens "faith" in that sense, became the supreme watchword of Christianity.

In conclusion, without trespassing on the ground of other articles, we call the reader's attention, for his Scriptural studies, to the *central place of faith in Christianity*, and its significance. As being, in its true idea, a reliance as simple as possible upon the word, power, love of Another, it is precisely that which, on man's side, *adjusts him* to the living and merciful presence and action of a trusted God. In its nature, not by any mere arbitrary arrangement, it is his one possible receptive attitude, that, in which he brings nothing, so that he may receive all. Thus "faith" is our side of union with Christ. And thus it means our means of possessing all His benefits, pardon, justification, purification, life, peace, glory.

As a comment on our exposition of the ruling meaning of "faith" in Scripture, we may note that this precisely corresponds to its meaning in common life, where, for once that the word means anything else, it means "reliance" a hundred times. Such correspondence between religious terms (in Scripture) and the meaning of the same words in common life, will be found to be invariable. Vol. II, p. 1087-8.

## Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

July makes us think of recreation and recreation, of the body and of the soul. The body may need a vacation to repair the nerves and spent muscles; but the soul in the heat of the earth's conflicts may gather strength, without ever becoming weary in well-doing.

### CREATION AND RECREATION

GENESIS 1:1-2; JOHN 1:1-18.



THE Apostles' Creed teaches us to believe in "God the Father Almighty; and in Jesus Christ, His Son; and in the Holy Spirit." These are three persons in the Godhead, always in perfect agreement, a model for the family among human beings. The universe and man

formed a united plan; and the Son went forth to create. "Without Him was not anything made that was made." Because He realized the plan, He was called the Word, Logos. In this work He was assisted by the Holy Spirit, "the Spirit of God moved upon the face of the waters."

How Christ created the world is a big problem; but He succeeded without asking us to concur. Darwin's material evolution theory has gone the way of all the earth. Creative evolution has taken its place. The evolution is in the mind of the Creator. We might demonstrate the growth in houses from the hole in the



earth to a modern palace, by models, yet that would not prove that the hole in the earth was built into the next hut, and that hut into the next in the upward progress. The main thing is that Christ in His own way and time created the universe and man.

When man was degraded by Spiritual Bolshevism, Jesus came again to Recreate man in His own image. This was His greater work. When He came unto His own they received Him not; but as many as received Him to them He gave the right to become the sons of God. We may have a part in this greater work, spiritual creation, by leading souls to Christ. This spiritual creation is the work of the Holy Spirit, making this age the Dispensation of the Spirit. He is bound to make it a success until not merely will millions of souls be saved unto the higher life, but all society and all nations will have the new life; and Jesus Christ shall be supreme, with the glory of God.

\* \* \*

### BLINDNESS

JOHN 9:1-49.

**W**E pity the blind because of their restricted powers: blindness of body is a small thing compared with the blindness of mind and soul. Jesus healed all forms, when the patient was willing.

Blindness is common in the East; and our medical missionaries have done wonders in healing the body as well as the higher nature. It is possible for a people and a nation to be blind to what is manly. Force and strength may be considered better than love and winsomeness. Prejudice may make us blind to the good in a person we do not like. Many were thus prejudiced against Jesus of Nazareth.

Blindness of soul is earth's tragedy, to save from which Jesus died. He healed the man born blind, and He now heals the soul of all that accept Him in faith and love. Then we see all things new. The worldly mind is jaundiced and sees all things yellow. When the Spirit of Jesus comes into our life we see the deeper things, the spiritual, which are spiritually discerned. We see the worth of Human Life, the Christlike aims.

Many Christians have cataracts, because out of touch with God and blinded

anew with the dust and ashes of the world. We must keep close to Christ and cultivate fellowship with Him through His Spirit. The Bible gives us correctives and prayer makes our conscience susceptible to the guidance of the Spirit. Worship gives us the desire to see, and service brings the cure into our soul, keeping the eye clear. We see Christ in all our plans and all our thoughts and all our work, as well as in all our worship. Even at the best we "see in a mirror darkly; but some day we shall see face to face.

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### FLESH AND SPIRIT

ROMANS 8:1-17.

**T**HE Bible is famed for its great, universal principles. Paul states one in this chapter. Flesh and Spirit are matters of life and death. "The mind of the flesh is death; but the mind of the Spirit is life and peace."

Man in body is very much like some animals; but the spirit of man is the candle of the Lord. "The lamb of Jehovah." This is what separates man from the animals by an impassable gulf. Man is made in the image of God, His likeness. Man is a "living soul." The body links us with the animal, but the spirit links us with God.

The manly life is one ruled by the spirit and not by the flesh. The mind of the flesh leads one to become beastly, brutal. Carnal is the word applied to such gross animalism; but the finer meaning is brought out in the revised rendering, "mind of the flesh." It goes to the root of the error, as Christ always did, conspicuously in the Sermon on the Mount. The flesh allures, entices, infatuates; and it is our worst tempter. If we could see the end in its ugliness we would be repelled. Paul saw the sin of this Bolshevism of the flesh; and he fought against it, as expressed in the seventh chapter.

The ideal is to let the spirit rule for higher things. "Right" is the word. Law is not enough. We must have the higher impulses, the help of the Spirit. Jesus Christ helps us to make alliance with the good and with God early in life. He revealed these things in His words, in His life, and now specifically by His Spirit. If we have the mind of the flesh we are like people riding at night in a limousine, with light inside. They see noth-

ing but their own little company. Jesus gives us the light of day, to see others, to see life in its breadth, and its height.

We personally receive the Spirit when we open our hearts to Christ. The things contrary to the mind of God are cast out of our life. Life is seen to be service. This spirit is evidence that we are sons of God. The next world is a spiritual world; and then we shall enter fully into the spirit of life. Some get glimpses of this eternal world before the spirit leaves the body. Our supreme hope is to live in the spirit of Christ while in the body; and then our awakening will be glory.

\* \* \*

### IN THE NAME OF HUMANITY

JOHN 3:1-16.

**H**UMANITY is a word to conjure by. It is on every lip. This is the era of Humanity, just dawning. God originated the idea, and made the ideal for His children on earth. The "little Gospel" of John 3:16 expressed the best that God could possibly do for Humanity.

Humanity is the key word of the Gospel and of the Church of Christ. We are not to live for self, but for others, following in the steps of Jesus. Contrast the state of society in heathen lands.

Think of the old Roman world, with its vaunted civilization; and yet what horrible things were done against humanity. Legree, of Uncle Tom's Cabin, was a saint compared with many of the very best in the days of Rome's glory. In the name of Humanity we drew the sword. In the name of Humanity our president sat with others of like mind that henceforth the earth might become a decent place for Humanity. The Red Cross, the Y. M. C. A. the S. A. and kindred organizations have been doing Christlike things in the name of Humanity, because they are Christian and because we are a Christian people. We have given largely to help the Armenians and Syrians in the name of Humanity. The Church has been doing this, especially the last hundred years, so far as their limited means would allow. Look at the hospitals and orphanages and colleges in heathen lands, centres of the leavening influence of the Gospel of Christ. Now we should work in our own land to root out every evil thing and make America really a paradise for the home-born and the stranger. This was Christ's mission, and it is ours. The salvation of souls and the salvation of society must be achieved in the name of Christ, Humanity's best expression and Humanity's Divine Saviour.

OUR SERIAL

When Elijah became  
Mayor of New York\*

By JAY BENSON  
HAMILTON, D. D.

### PART II—THE CONTAGION OF RIGHTNESS

#### CHAPTER 5.

#### The Service of Love.



**T**HE death of Col. Lee had excited intense interest and anxiety in Leesburg. It was known that his sole heir was a young girl. The general belief was that the immense estate would pass out of her hands and the great works, with the other interests would find new ownership. The changes that might result were sufficient to arouse a feeling of uncertainty which filled every mind in the village with fear and unrest. Every employee was surprised to receive a card of invitation to a meeting to be held in the great attic loft, which was the only place large enough to contain the whole company. The spacious room had been thoroughly renovated, cleansed and whitened. It was seated with unpainted chairs and presented a bright and cheerful appearance. The bareness was relieved by large masses of palms and blooming flowers that had been tastefully arranged by the village florist.

At the hour appointed every employee was seated in the Assembly Hall. They had been granted a whole holiday with full pay. A low hum of voices filled the air, as each man questioned his neighbor about the probable purpose of the gathering. As the hour was struck by the clock in the tower, the rustle of



skirts was heard and every eye was turned toward the little platform upon which Miriam Lee had stepped from behind the curtain which concealed a door that led to a narrow stairway from below.

She was dressed in spotless white. Her face was as white as her garments, as she stood in silence for a moment. The men caught their breath in surprise and awe. She seemed more like a spirit than a woman. Her first word was like sharp blow in the face. It was so unexpected and surprising.

She gracefully bowed and spoke in a clear, sweet voice:

"Gentlemen!"

A deep breath from every rugged breast revealed not only wonder but delight. They had been accustomed to be addressed as "Fellows," and "Men," but for the first time they had been called "Gentlemen!"

Before they could regain their composure, she said:

"May I sing to you?"

Without waiting for an answer, she seated herself at a small organ upon the platform and began a homely little ballad. She was a shrewd, little woman. She knew the power and witchery of her marvelous voice. If once they heard her sing, she could wind every heart about her little white finger. She sang song after song and was greeted by hurricanes of applause after each selection, and shouts for "More! More!" She sang for half an hour and ended her impromptu concert with a touching little song that moved every man to tears.

While they were wiping their eyes, she began to speak. Whatever of trepidation she felt upon her entrance had disappeared. She saw that she was mistress of the hour and talked just as a girl would talk to her big brothers.

"Gentlemen, my father was a hard, cruel and wicked man, but he was just and honest. You who knew him best need not have his daughter tell you that he had grievous faults, but he never wronged a man nor harmed a woman. God has taken him. In his dying moments, he sought forgiveness for his sins, and died a Christian. He has made me his sole heir. The burden is too great for the weak shoulders of a young and inexperienced girl. If I may be sure that my father's friends will become my friends, my work will be lightened. It is my dearest heart's desire and purpose to assure you permanent employment at the highest wages the business can possibly afford."

This sentence slowly and sympathetically, but emphatically uttered, brought such a sense of relief to all that the men cheered and shouted for a minute or two. As soon as quiet could be restored she continued:

"Judge White, my father's trusted friend and counsellor, will explain to you the details of the business proposition which I have authorized him to make. I trust it will be satisfactory to you and enable us, in our new partnership, to achieve the same success that has repaid the efforts of the past."

Judge White, who had been sitting unobserved with Elijah, in a corner of the room near the platform, arose. He spoke in a quick, clear, business-like manner, that was instantly understood by every one present.

"The business will be continued as a stock company. A little less than half of the stock will be offered for sale, only to the employees. Those who desire to purchase shares and thus become partners, will have the money loaned them by the company at a nominal rate of interest. The stock will be guaranteed to earn not less than five per cent. The company will be coöperative. All employees will share in the profits of the business. As a guarantee of good faith and a token of the appreciation of the industry and faithfulness of the employees, which have made the business so successful, this sharing of profits will begin with the year that has ended today. An envelope is in the hands of the cashier addressed to every man upon the pay rolls. It contains the share of each man that may be depended upon for the future. Those who have been in the employ of the company one year or less will receive five per cent. of their annual wages as a dividend; those that have been two years, will receive ten per cent; three years, fifteen per cent; four years, twenty per cent.; five years and over, twenty-five per cent. Your first dividend may be drawn at the close of this meeting at the office.

A moment of death-like silence followed this announcement, as each man looked in surprise and delight at his neighbor. Then such a cheer arose as made the old attic ring. It was several minutes before the cheering and the confusion could be hushed. The Judge continued:

"The hours will be ten, as heretofore, but every Saturday the employees will be given a half-holiday with full pay. The wages must be regulated by the market, but will always be kept at the highest point that will be safe for success and in established ratio that the earnings of labor holds to the earnings of capital."

This was followed by another lusty cheer.

"Miss Lee has determined that the village bearing her father's name shall be the most comfortable and beautiful manufacturing village in the land. She solicits the aid and coöperation of every employee in the work of improvement and beautifying, which will begin at once. As a slight compensation for the extra effort this will require, every tenant will be allowed a rebate of one dollar a month on the present rent. The only return asked is, that each tenant will do his best to beautify his own home and yard. All flowers and plants needed in this work will be given free of charge by the company. Each tenant will be provided without cost a large garden spot in the farm adjoining the village, which has been purchased for the purpose. All houses will be overhauled, repaired and painted, within and without. The mills and houses will all be painted white, as that is Miss Lee's favorite color, as you can see by looking at her cheeks."

Miriam's cheeks were flushed by the excitement to a beautiful pink, but now, they flamed to a vivid red, that spread over brow and neck in one deep furious blush. A burst of hearty laughter from the men instantly made the room ring, in which Miriam joined as heartily as any one.

"All fences will be removed; no refuse will be allowed to gather; the grounds around the factory buildings will be placed under the care of the village florist, who will see to it that every inch is made a beauty spot.

"Plans have been prepared for several public buildings, which will be begun immediately. One will be a club house, with reading rooms and a great assembly hall for concerts, lectures and other public gatherings. The name of every employee who desires will be enrolled in a mutual insurance society, with small annual dues. This will insure attendance from a physician without expense in case of sickness or accident, with a weekly benefit and a pension for those who are rendered incompetent for further labor by reason of illness or old age.

One of the buildings will be a Home for the Workmen who are thus retired. Miss Lee desires me to say that none of these things are to be considered a charity. All are part of the investment of the company which it is believed will pay a good return in increased profits from the business. The township has been purchased, so that all the property belongs to the company and the government of the borough will be left in the hands of the employees who are citizens, under the laws of the state.

"There are a very few conditions that will be affixed to residence in Leesburgh and employment in its industries, which will be increased manifold. The one of most importance will be that drinking of intoxicating liquors will not be allowed. All saloons will be excluded. This is to be a home for sober as well as industrious citizens. Those who are unable or unwilling to give up the drink will have to find employment and residence elsewhere.

"You have been granted a holiday today as a token of the friendship of your new employer. When you go to your homes you will find in readiness a bountiful dinner of roast turkey, plum pudding, pumpkin pie, ice cream, and all the other extras which your wives and families will take pleasure in sharing with you. The only return asked is, that you will play the part of housekeeper, that Miss Lee may meet your wives and daughters here this afternoon. Your new employer wishes to shake hands with every one as you retire to the cashier's office to draw your share of the dividends for the year, which are now ready."

Miriam received smiles, words of blessing and cheers, and hearty handshakes from each happy man as he passed out. The great attic was filled with women at the hour appointed in the afternoon. Miriam sang to them as she did



to the men and captured every woman's heart by her sweet songs. Her talk was for women only. She told in brief words the story of the proposed beautifying of the homes and grounds of the village. She plead for coöperation, especially from the women, in securing neatness and perfect housekeeping, that there might be no excuse for men seeking, away from home, the comfort and rest each was entitled to under his own roof.

Plans for the special help of the women were fully explained. Cooking and sewing schools, with the best professional instructors, were to be provided at a nominal cost, so that no woman need be in ignorance of these arts so necessary for the comfort of the family and home. Every woman not owning a sewing machine was offered the purchase of one by small installments. Instruction would be provided, and as soon as they were competent, work would be provided at the home for leisure moments that would enable each to add something to the family income. The women went home as much in love with the new employer as the men were.

Elijah sat in a daze with scarce a motion all through the singing and talking in the great attic. He recognized in Miriam Lee his "little dream girl" of the slums, by the first tone of her marvelous voice and glance at her sweet face. He seemed so separated from what was going on about him by the memories of the half-hour he had spent in the slums, years ago, that everything seemed but a continuance of the dream without a break. It was only last night that he heard the first entrancing song; today the dream swept him into a heaven of delight. He awoke with a start as memory warned him like the stab of a keen blade, that "the little slum girl" was forbidden by her sisterhood vows to hear words of earthly love. He but half heard the plans outlined and even was deaf to the delirium of the men as they stamped and yelled in delight. He was aroused from his reverie by Judge Moore saying:

"Elijah, Miss Lee desires to be introduced to you. She is as ignorant of who you are as all the rest. She has heard a good deal of the work you have wrought here and wishes to thank you."

Elijah was master of himself as he bowed before the beautiful woman and touched her extended hand. She smiled in a ravishing fashion as she said:

"You are no stranger to me. You are the hero of so many little helpful stories of happiness and blessing told by the good women with laughter and tears mingled, that you seem already like an old friend. I have been wondering if I have ever seen or met you. Something whispers as if it were a half-forgotten dream of a smooth-faced lad, surrounded by a sea of faces, at one of my outdoor concerts in the city streets. Did you ever attend one?"

Elijah was very guarded in his manner and tone, but in spite of himself his voice had a thrill that made his little commonplace story full of vivid pleasure for Miriam.

"I was a boy, who had just become a man. I happened in upon you when you were giving the reception to thousands and heard you with great delight as I did again today. Your voice quickened my memory that had made your face a haunting dream. The first note I heard I was sure. I have thought of you many times as "my little dream girl of the slums." I have never forgotten the half-hour and am glad to renew the acquaintance. I will be all the gladder if I may help you in launching this great transformation in your little country village.

A few weeks sufficed to transform the dingy, unkempt village into a bower of beauty. A corps of landscape gardeners graded and sodded all the grounds and aided each family in laying out flower gardens about each home. By the middle of June, the work was completed. Flowers bloomed everywhere. The white buildings surrounded by the closely trimmed lawns dotted all over with shrubs and blooming flowers seemed a tiny bit of a celestial city more than it did a working-man's home town.

Before the snow flew, the beautiful town hall and club house was ready for occupancy. A course of concerts and illustrated lectures of high grade, but at nominal prices, crowded the spacious Assembly Hall two or three times a week. A cozy reading room with a voluminous supply of papers, periodicals and library was a great center of attraction for crowds every evening. Several smaller halls

were filled with pupils in cooking and sewing schools twice a week. The greatest surprise of all was a large, light basement fitted up for a children's playroom.

A large building was erected upon an elevated knoll overlooking the village, with all the appliances of a first-class city hotel. The grounds were filled with swings for children, a baseball ground, croquet and tennis courts for the young people and seats and tables everywhere for picnics when needed. It was the Home for Retired Workmen, the hospital for the sick and injured, and a hotel for poor women and children from the city, who were to be guests on short visits with Miriam as hostess.

Judge White's prediction that the outlay demanded for all these improvements would prove a good financial investment was more than fulfilled. The banishment of the saloons induced habits of sobriety; the industry and economy resulting from profit-sharing so quickly increased dividends that it was apparent that only a few years would elapse before every dollar of the expenditure would be returned to the treasury of the company.

The leading spirit in the transformation of the village was Elijah. His father and Judge White had been college chums. The young man's scheme had been closely observed by the astute old lawyer. The moment the new plans were announced, at his suggestion Miriam appointed Elijah superintendent. His marvelous executive ability marshalled great companies of men in the various departments of work with such skill and efficiency that the work of years, almost, seemed accomplished in as many months. When the last improvement had been completed and the last building had been opened for occupancy, Elijah sent in his resignation. Miriam had become well acquainted with him, although she knew him only as one of her employees, so carefully did Elijah guard his secret. The day he offered his resignation, Miriam was in consultation with Judge White. She listened to Elijah's few words as he sought release, with consternation. Her first impulsive words were:

"How can I get along without you? You have made this miracle possible as no other could have done. It was a service of love for these poor people, I know. Judge White forbade my offering you a large increase in salary as I proposed to do. I will be no longer guided by him, but listen to my own heart. I will pay any salary you ask and then will get you for less than half price. Please do not leave me. I will need you in my great work in the city. If you will take charge of that I will pay you the same salary as I do the manager of the factory."

Judge White laughed heartily as he and Elijah exchanged significant glances. Elijah smiled and bowed as he replied:

"I am very grateful, I am sure, for your very generous offer. I regret that other duties compel me to decline to accept the position."

Miriam's face clouded in an instant. She feared that she had not offered enough and was about to double the compensation, when the Judge laughed again with such zest, that Elijah was compelled to join him. Peal after peal of merry laughter from the two men vexed and pained Miss Lee. She could not see what she had done or said that was a laughing matter. The Judge seeing the tears beginning to gather in Miriam's eyes, checked his laughter and said:

"Miss Lee, this young fellow is a knight errant who has been playing a humble part in disguise. He is the son of an old friend of mine. He is a University graduate and professor of several sciences, I don't know how many; he is the possessor of a fortune scarcely second to your own. He has been playing the workingman as the Man of Nazareth did, to learn how to get close to the heart of the toilers. He has been earning a pittance and has given it all away. I believe he had a raise from six to nine dollars a week, and when we put him in charge we raised him to fifteen. I happen to know that he gives his valet, who keeps his bachelor quarters in the city, more than that besides all his expenses. Come, Elijah, it is time you gave up this quixotic notion and took your place again among men of your rank and character.

Miriam listened with eyes wide open in wonder. When the Judge concluded and began to laugh heartily at the situation, she extended her hand and said:

"Elijah, I beg your pardon for offering you a position as my head gardener.



I require your services in a wider field. I am to begin tomorrow painting Manhattan white. You have been a millionaire posing as a day laborer. I have been playing the part of an amateur manufacturer. I am really a queen. I remove to my kingdom tomorrow. My palace is a model tenement house. Judge White is my Prime Minister. The women of my kingdom are my subjects. The men are aliens and strangers. I need an Ambassador to them. If you will accept the position, pay your own salary and hire or buy your own palace I will honor you with this high office."

(TO BE CONTINUED.)

## The Library Table

### The Place of Jesus in the Christian Religion

BY SAMUEL G. CRAIG, A.M., B.D.



HE center of controversy today among those who call themselves Christians has to do with the 'place that Jesus Himself occupies in the religion that He founded. If Jesus was simply a subject of the Christian religion, His uniqueness lies wholly in the fact that He was the first Christian, and the place He occupies in the Christian religion is essentially the same as that which Buddha occupies in Buddhism, or Confucius in Confucianism, or even as that which Martin Luther occupies in Lutheranism or John Wesley in Methodism.

If, however, Jesus be the object of the Christian religion, it is evident that He occupies an essentially different position, inasmuch as in this case it becomes us to look upon Him not simply as the first of Christians or the best of men, not simply as a pioneer in religion, not simply as a pattern in the things of the spirit, but as One upon whom we are dependent, as One whom we should worship and obey; and hence that the Christian religion is indebted to Jesus, not only as its founder but as One to whom it owes its very existence even at this very hour.

It is not a matter of dispute how Jesus has been conceived by the Church of all ages, including the Church as it exists today in all its great branches. In view of the creeds of the Church, both ancient and modern, and more especially in view of the hymns and devotional writings of the Church, both ancient and modern, none is so bold as to deny that, generally speaking, among those calling themselves Christians, Jesus has been and is regarded as the object of the Christian religion.

Neither is it a matter of dispute that Jesus was so regarded by those who

wrote the New Testament, and that wherever we open its pages we are confronted by a religious life that is grounded in and that is determined by Jesus Himself. We read the life of Jesus as that life is portrayed in the Gospels and we are struck with the fact that He ever centers attention upon Himself as the object of love and trust and obedience. We find, indeed, that the personal pronoun plays a very large part in the utterances of Jesus, so large a part that if we judge Him by ordinary standards we must charge Him with intolerable arrogance and conceit. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him. Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls" (Matt. 11:27-29); "I am the light of the world; he that followeth me shall not walk in darkness but shall possess the light of life" (John 8:12); "I am the door; if by me any man enter in he shall be saved and shall go in and out and find pasture" (John 10:9). "All authority hath been given unto me in heaven and on earth" (Matt. 28:18)—these are but samples of the utterances ascribed to Jesus that preclude our seeing in Him simply a subject of religion.

We read the writings of Paul, of Peter, of Luke, of John, and others of the early Christians whose writings have found a place in the New Testament, but do not find that they took offense at such language or that they made any attempt to weaken its significance. Rather every-thing points to the fact that Jesus loomed

so large before them, that He occupies so vital a place in their thinking and living as amply to justify such language on His part. We find that they worshipped Christ as God, that they regarded themselves as engaged in His service and as bound by His example and precepts; moreover, that their hope both for this life and that which is to come was grounded in their confidence that He was able to save to the uttermost those who came unto God through Him.

It is evident, therefore, that if we are to conceive of Jesus as He was conceived of in the early Christian community and as, broadly speaking, He has been and is

conceived of by all the great branches of the Christian Church, we must not merely think of Him as a subject of the Christian religion, but as its object, as that in which it finds its center, as that from which everything proceeds and upon which it terminates.

We cannot do this, however, unless we see in Jesus a divine, a supernatural being—one whose rank in the scale of being places Him alongside of God. For, of course, to make one who falls short of God the object of religion would be to yield to a creature that homage and adoration that belongs only to the Creator.

## Editor's What Not

### The Champion Campaign

It is on! The June Champion marks the close of the sixth year of our Editorship. Burdened always with a heavy Pastoral Problem in Greater New York, most of our readers can guess at our task. We asked to be relieved of Pastoral care and will devote all time and strength to the Bible League and THE CHAMPION. We solicit at the start of the *seventh* year that we set our stakes to double our subscription list. *Each One, Get One.* Show your CHAMPION to your friends. Say half as nice things about us behind our backs as many of you have to our face.

The Editor had a Great Plan. Thousands of CHAMPIONS before the consolidation had been gathered for a Drive. Pastors of Pittsburgh, Chicago, Minneapolis, St. Paul, Indianapolis, St. Louis, and a number of smaller cities in the Far West received literature. A wide range of Bible Conferences were arranged for to end in the South. We reached Dakota Methodist Conference just as the Churches were closed. We started for Pittsburgh and reached the Hospital with the "Flu." The continuance of the Closed Churches everywhere ended the Drive that hardly had begun.

We are now repeating the preparations for another Drive. Will you help? *Get One New Friend.* Then open the way for a Bible Conference to fit into a tour, West or South, or East as may best be opened up. Tell everybody about the work of the Bible League. Interdenominational, it invites all Christians to defend the Book against the Infidel. Every Patron who stood by the Editor in this Six years we are sure will not fail now as the climax of effort is to be begun. We will renew our strength like the eagle if every Patron will at once say, "Go to it, You may count on me to see you through as I have for these past years." Write! Let me feel your heart-throb at your pen's end. See if you don't see a difference in Editorial, or Story. How do you like my Wonder-Story? Let me know.

## Critical Felony

"The word Evidence, in legal acceptance, includes all the means by which an alleged matter of fact, the truth of which is submitted to investigation, is established or disproved." (*New Standard Dictionary.*) It is a truism to declare that nothing is of more vital import, to all persons, in all places, at all times, than the truth or falsity of evidence. "A crime is an act or omission forbidden by law. . . . It is either a felony or a misdemeanor. . . . Felony may be punishable by either death or imprisonment in a state prison. . . . Any other crime is a misdemeanor." (*Penal Code.*) The legal estimate of Evidence is seen in the fact that



its Falsification is *Felony*. The Chapter on Falsifying Evidence is seemingly petty and diffuse in its terms as if nothing must be omitted that relates directly or indirectly to the subject considered. Acts that are forbidden as felony are: "offering in evidence as genuine a book, or paper, document, record or other instrument in writing, knowing it is forged or fraudulently altered;" fraudulently making or preparing any false record or exhibiting any false statement in writing with intent to produce it or allow it to be produced in evidence." "To deceive a witness by making or exhibiting a false statement, representation, token or writing with intent to affect the testimony of such witness is a misdemeanor."

We think the time has come to drop discussions of scholarship and consider the *felonies* in daily practice in Churches, Sunday Schools and Institutions of Learning. The Bible is immune from falsification. It is the World's Supreme Document. Judge Greenleaf, the world's recognized authority on Legal Evidence, has declared, the Books of the Bible are Legal Documents, that require nothing to maintain their truthfulness but their own contents. His great Book, "An Examination of the Testimony of the Evangelists" is the final word in this discussion. His argument ran as a Serial for months in the BIBLE CHAMPION. It was supplemented by articles by eminent lawyers, especially by Judge Lamb, who in his *Miracles and Science* continued Judge Greenleaf's testimony.

A few suggestions will indicate how far-reaching this legal testimony and work is. The Text of the Bible as accepted by the Church is immune from change save as the result of comparison with older and better original manuscripts. The theorist, who, to exploit his fad, misquotes the Scriptures or *interprets* it to mean other than the plain content of the text, is a *criminal*. If he were to treat a deed, or check or note after that fashion, he would soon be in the grip of the Penal Code and its officials.

An instance is at hand. The Hun Rationalists caught at the suggestion of a *Conjecture* by the "unspeakable Astruc," Eichhorn developed it and named it "Higher Criticism." From that day to this it has been the rightful possession of Hun Scholarship. It flowered out about twenty years ago in *The Hexateuch*, published in Oxford, England. Very recently an American edition has appeared, which to all intents and purposes follows the Text of the original Hexateuch. This American publication is the greatest Bunco Game of Literature, ancient or Modern.

1. It defames and dishonors the Sacred Book, which for twenty centuries has been revered as the Word of God by Christians, of all sects, climes and ages.

2. It bears the imprint of The Publishing House, which Christians of all creeds would regard as the last one in all the world that could be induced for any reason possible to a sane mind to be used by Hun Rationalists to join in the overthrow of the Holy Scriptures.

3. The reputed author, (really, collator), is Professor of Ethics and Religion in one of the oldest, most honored and beloved Universities of the leading Protestant Body in America. Instead of suffering rebuke or censure for his freak of vanity and folly, induced possibly by his two years' training in a German University, the collator received high and honored promotion in his University.

4. The Literary World has had brought to its attention, many pseudo productions; few if any were other than intended as a harmless joke, or scientific pleasantry to puzzle experts. This one, soberly and solemnly declares itself to be the veritable Original Documents of the Sacred Book. The dates of writing are given; the purposes of authorship declared, by every form of addition and deletion the Divine character is eliminated until the whole is but a human production, full of errors, contradictions and superstitions.

5. If this form and character of the Sacred Scriptures could by any possibility, human or devilish, be substituted for the Revealed Word of God, as it has always been accepted, believed and taught, it would be a calamity unparalleled in human history.

6. In the light of the suggestion above, any sane, devout mind, rather than aid in bringing about the moral and religious disaster certain to curse the world if this madness were to succeed, would commercialize the virtue and honor of mother, wife, sister and daughter.

We will begin in the next number of the BIBLE CHAMPION to examine The Hexateuch, and with the aid of the world's greatest scholars, reveal it in the light we have portrayed.

We have quoted from the *Presbyterian*, the conditions that obtain in the Methodist Institutions of Denver. We have been taken to task for naming one, when all are in the same category. If this were true, which we cannot accept, without the most unimpeachable evidence, then Methodism is as surely doomed as Germany is.

We add in this number, page 277, another indictment, "God-Man—Man Made." Four eminent men are named, who have conspired or combined, to dethrone the Son of God, by making Him out an imposter and a fraud. The only evidence they offer is their interpretation, *falsification*, it would be called if it were a financial document instead of a religious one, which they are forging. Instead of Scholarship it is *Felony*, in principle, and criminal in purpose, because, without the slightest shadow of reason or evidence.

There are those who do not hesitate to declare that all this Propaganda is a conspiracy which proposes to capture all important Educational Institutions, of all the leading Denominations; muzzle or frighten the Denominational Press; place in strategic pulpits, exponents of the New Thought; make the Sunday School the training ground for the future laymen and laywomen; last of all, and most important of all, by literature, Courses of Study, and Special Instruction in Summer Schools, indoctrinate all candidates for the future Ministry with the Hun germs. One generation, it is believed will suffice to insure complete success.

*Listen!* You do not hear "Hoch der Kaiser!" It is the cry of doom from those who while yet alive count themselves already *dammned*. Germany, the breeding place of the cursed assaults upon The Word and the Son of God is about to begin to reap the full harvest of its diabolical seed-sowing. Does America dare to court a like doom?

"Though the mills of God grind slowly, yet they grind exceeding small;  
Though with patience He stands waiting, with exactness grinds He all."

## What is the Policy of Faithful Methodists



E have called attention repeatedly to the sad condition of English Methodism. They yielded little by little to the Hun Theology, that has been the curse of every country in which it has been propagated. When it secured control of the Church Press, Methodists founded a little Magazine from which we quote. Methodism is in a serious quandary. It faces extinction or a return to the State Church, or to be swallowed up in some other denomination. The loyal few have dallied too long with the traitors. The English law is very stringent in regard to the diversion of trust funds. A number of instances are recorded of the faithful remnant being restored to their own, while the traitors have been required to go out and with their own money build houses of worship and maintain them. Had the loyal Methodists merely asked the Court to intervene, it would not have required much money or effort to have secured and maintained their full rights. The time is near at hand when American Methodism may have to turn to the Courts to secure justice and equity in the use of property and the right to the income from endowments and bequests.

"It is plainer than ever that the only hope of saving Wesleyan Methodism is in the Law Courts. That is an expensive matter; but no man or woman of wealth could put money to a more sacred and blessed use than that. The other alternative is to exert ourselves to the utmost and save the biggest possible remnant, with the purpose of coming out from an apostate Church and joining with other Christians in the only God-inspired and real Union,—a Union of true Bible Christians. The things most needed are local Meetings to inform and arouse local Methodists and others. These should be well advertised and held in the most popular Public Hall—unless it is thought best for the first meeting to obtain



a large room in a dwelling house in order to take counsel together, and make further arrangements. A deputation can be easily arranged from among a number of faithful and able men if our members will communicate with the Secretary of the Union.

"The hour is speedily drawing nigh for separation from an apostate Christianity, or for drastic action to restore to its proper uses Wesleyan Methodist property. It was erected for the promulgation of the doctrines of our standards, and is actually being used continually for the purpose of undermining those doctrines.

"Each month, each week almost, brings with it fresh proof of the inroads of error and the failure of loyal Christians to combat it. Some are striving their hardest, and were it not for these, humanly speaking, the whole day would long since have been utterly lost. But there are few who are realizing that their personal effort to the utmost is called for in order to guard the truth and keep their trust.

"Nothing can possibly stem the tide of apostasy in Methodism and all the Churches, except *hard work*. Nothing can prepare for the Day of God's call to come out from among them, or else defend our properties from misuse by appeal to the Courts of Law, except *hard work*. If only our members would realize that! To every one of our readers we say: *Your utmost effort is called for in every way, and nothing but your personal hard work can save the situation.*"—*The Journal of the Wesley Bible Union*.

How many years of teaching Hun Theology in Sunday School, College, Church and Annual Conference, will it take to bring American Methodism to the same desperate condition? There is one easy and simple remedy for the American Methodist situation. If each Annual Conference will petition the General Conference to return to the practice of the last century and entrust the education of candidates for the Ministry to the Bishops, and send no delegate who will not pledge himself or herself to such action, the day-dawn will soon be at hand. The General Conference thus composed will find it easy to make treason to God and the Church unprofitable.

## The War after the War



HE League of Nations, according to popular belief, is to pronounce the fiat, "There Shall Be No More War!" "And It Shall Be So!" But the *New York Tribune* has given us several Articles fully describing "The War After the War." Just as the Hun before the late war, through a high official, informed the world of what was in store for it and with cold-blooded brutality outlined the viciousness, the ferocity, the fiendishness of the methods he would adopt, so now we have an official proclamation of the hellish schemes he is to let loose again to insure Teuton dominancy of the world.

No intelligent mind can read the *Tribune* story without a shudder of horror and a blaze of rage.

"Before the ink was dry on the armistice, German agents were in Italy taking orders for goods at 50 per cent. below the market prices. They were in Holland and Scandinavia offering goods guaranteed to be so camouflaged that neutrals could sell them to anti-Germans as their own manufacture at cut prices. They were in Spain guaranteeing delivery within six months at cut prices, of any goods whether previously sold by Germany or not. They were waiting by the thousands in Switzerland for word to begin the invasion of Allied countries.

"The purpose is to win for Germany, by commercial, industrial and economical aggression, the world supremecy that she could not win by arms, and incidentally to make the nations that defeated her pay the indemnities she owes the world.

"The tactics are the same that have shocked and revolted the world for the last five years—broken faith, deceit, propaganda, espionage, every kind of dishonesty and indecency, combined with such scientific organization as will throw

the whole power of the entire German world against any weak spot that her leaders may detect, and such diplomacy as will prevent the world from rallying adequate force at that spot to resist her.

"The menace is no more a nightmare than the fear of her coming armed assault of the world, the fear that was laughed down in 1913, was a nightmare. The great war took the world by surprise because the world did not believe what the German leaders—intellectual, political, and commercial—said. In the same way the coming campaign for world dominion through commerce is as frankly avowed.

"If there is anything to be gained by being honest, let us be honest; if it is necessary to deceive, let us deceive." Thus wrote Frederick the Great in the middle of the eighteenth century—the man who laid the foundation for pan-Germanism, which this world war was expected to achieve. We now find Germany plotting for commercial supremacy with that insolent disregard of the rights of others and that resort to deception that have characterized all her policies since Frederick the Great's reign."

THE BIBLE CHAMPION, September, 1913, in an article by Dr. Townsend, showed how the Germany of the Reformation became the Germany of Rationalism. Frederick the Great saw that pan-Germanic dominancy of the world depended upon the capture of the School and the conquest of the Church. By filling the College Chairs and Christian Pulpits with Rationalists, in a comparatively brief period, the crime was consummated. Germany sent back to other lands the Young Students whom she had led astray and they became indefatigable propagandists in Colleges and Churches of the most ultra Rationalism. Competent authorities have declared that nine-tenths of the Rationalism that curses Christendom is entitled to wear the label, "Made in Germany."

THE BIBLE CHAMPION for six years has uttered warning after warning; has given instance after instance of apostasy that foreboded disaster, and if not speedily checked, overwhelming ruin for the Christian faith. The "War After the War" is to be two-fold in character, commercial and religious. The Secular Press, without doubt, will see to the former and arouse the people of the world to the menace it threatens. Will the Church heed the warning and arouse in her wrath before it is too late?

We have specified case after case of treason to the Church by trusted officials, eminent Clergymen, leading Scholars, who all seem to be bound to a pact to undermine and overthrow the fundamental truths of Christianity. Orthodox pulpits preach Rationalism with impunity; Orthodox Schools in violation not only of the law of God, but of the law of the land, divert sacred funds to teach youths from Christian homes doctrines contrary to the teaching of the Word of God. Publishing houses, founded for the maintenance of the Orthodox Faith, issue literature whose effect is certain to cause its overthrow if permitted to continue unchecked.

We have sought to be impartial, and deal with an even hand, in all criticism and publicity. We have looked in vain for the seconding of the Religious Press, as the imminent peril would warrant all to expect. We will not name the faithful ones, as our readers from frequent extracts from them, are familiar with their faithfulness and heroic courage.

The Presbyterian put Methodism under lasting obligation by revealing conditions in two Methodist Institutions in Denver. We quote from it in Current Religious department, a striking reference to an editorial relating to Princeton University, one of the greatest and most influential of Presbyterian Institutions. It will cause wide regret and deep sorrow. The *Journal and Messenger* (Baptist), see Current Thought department, in a striking Editorial, laments conditions in the Baptist Schools that will grieve every Christian heart.

If conditions are unchanged, and the Churches of all Orthodox creeds remain silent and inactive, the "War After the War" will result in such apostasy as will make the devastation of "The Late War" seem a blessing in comparison. Whatever other means may be deemed wise, one thing is certain, now is the time to imitate the courage of the *Tribune* and give publicity to the evil that threatens our priceless heritage—"The Faith of Our Fathers."



# The Assistant Mail Clerk's Confidential Monthly Letter Home

CONFIDENTIAL

Reading, June 3, 1919.

MY DEAR BROTHER BOB:

I am glad for an older brother's interest. Ever since I left home I've kept up my "regular" weekly letter to mother and home, and will not fail to continue these. But you and I have always been so "confidential-like" while at home, that I know no reason why we should not be just as intimate, though separated, as we were at home under the same roof. All I ask, is, that what I write you is not to be passed on.

I know you are interested in my doings here and from now on I'll enclose a confidential in every letter I write home the first week in the month; this letter is for you, and you'll know just when to expect this letter.

First, I am glad to tell you that I was promoted last month to the Assistant Mailing Clerk desk. Here I get a very good insight into everything going on here; and, believe me,—like Sis used to say—I'm learning fast!

You and I always were accused of being observing chaps—we seemed to be satisfied to just sit down and listen while the others did the talking. Though on several occasions you remember we did several stunts that made mother feel that we had been listening in on a line we should not have listened in on! And I always thought that from that time on mother kept a closer watch over us.

It is quite easy now to see that this disposition of ours "jest nacherly" led us on to our study of human nature. And the more so, I think, because we came to see quite early in life that we ourselves, sure enough, were human, too. At any rate we took to the human and humorous in life—possibly because there is so much of both in life if only we have the capacity to see it.

Now, of course, you remember we kids often wondered that mother just never would let up on preaching conscience to us; we couldn't get it then—I've got it now!

Do you know, Bob, it isn't the great sinner that bothers me so much these days; I've found others who interest me more. It's staggering to read how destructive little animals are. Especially

was the enormous loss our county suffers annually by these little animals vividly brought to our attention during the conservation campaign our Federal authorities carried on during the war. No combination of large animals are so destructive. Just so the little man who slips over a "little one" on you is the one whom we can't forget. He gets my goat!

Well, all this leads me to tell you that I am now intensely interested to find the human in correspondence—to know men by their correspondence. As I see it this was natural enough, too, in my case, for it is simply another step forward. And it seems this thing is just happening to come my way too. I am surely fortunate in having a very competent instructor—one who really seems to know.

My, you should see the boss (publisher) analyze a letter. He tells me he began the study some thirty years ago and finds it very fascinating. He seems to be able to look straight through a letter at the man who wrote it; and then straight through his clothing into his make-up! Really, he must be a master in the art. I am going to keep my right eye open toward him to see whether I can figure it all out as he does—it'll prove *some* time whether he is right or not.

In the short time I've held down this job I've been in touch with some of the sweetest saints living; and I've worried with letters from others that fairly took my breath. My, how differently people deal with you! Some—the great majority—are just as fair with you as can be: They expect to get what they paid for, but look for nothing more; the word conscience is spelled all over their letters; and they are very willing to pay for what they really get.

I know you wonder just what I am getting at. Well, this means so much that I just can't begin to crowd it into one, or two, or three letters. So I'll not begin it in this letter, but will hold it over for my letters that are to follow from month to month. Really this letter might be taken as an introductory chapter! The next will have to do with the "little foxes" we, in every calling in life, have to do with.

Yours sincerely,  
PAUL.



## INTERESTING LETTERS FROM OUR SUBSCRIBERS

"I have been wondering whether it be the right thing in such a case as that of the **BIBLE CHAMPION** needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the **BIBLE CHAMPION**. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The **BIBLE CHAMPION** for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"Your circular letter to the patrons of the **BIBLE CHAMPION** announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The **BIBLE CHAMPION**."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

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